



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HS

537

N7

A5

1890

Frank P. Lawrence
Grand Master



Freemasons. New York (State) Grand lodge.

THE JUBILEE

CELEBRATION IN THE LODGES UNDER THE
JURISDICTION OF THE

GRAND LODGE

OF

FREE AND ACCEPTED MASONS

OF THE

STATE OF NEW YORK,

TO COMMEMORATE THE

FREEDOM OF THE CRAFT FROM DEBT,

APRIL 24, 1889.



NEW YORK:
PRESS OF DE LEEUW & OPPENHEIMER,
231 WILLIAM STREET.

1890.

44

1

INTRODUCTION.

IN the preparation of this volume the compiler has not attempted the work of an editor. The suggestion of the Grand Master that many of the eloquent and instructive addresses be given permanent form, was followed by the adoption of a resolution by the Grand Lodge, authorizing the Grand Secretary to publish a volume of the exercises and addresses of the Jubilee Celebration.

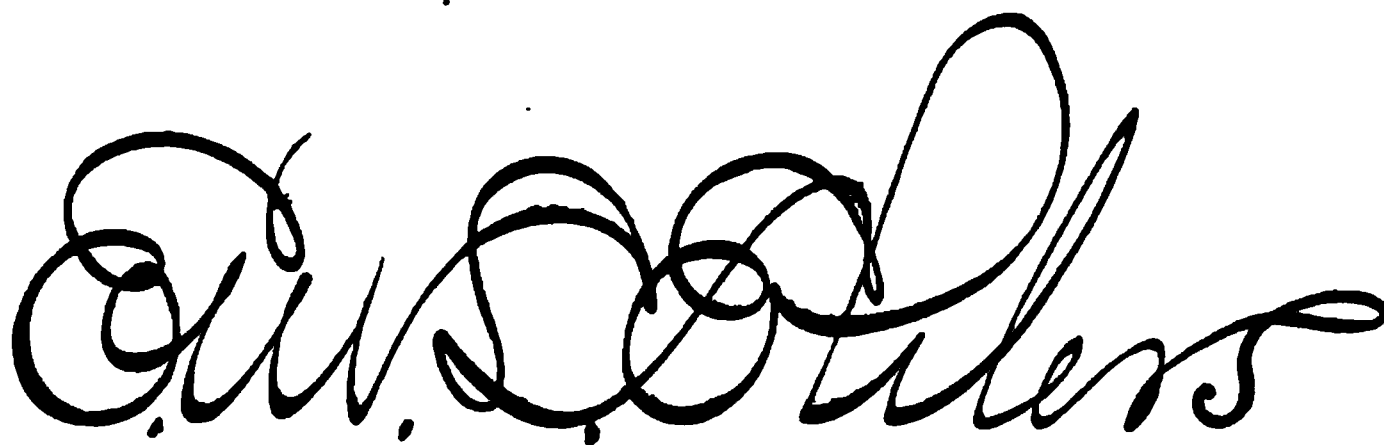
The reports from the several Lodges are printed in the following pages, in the order in which they were received, together with such extracts from the public press, giving an account of the celebration, as have been furnished.

The reader of these pages will here find an unexampled illustration of fidelity to a high pur-

12-31-43 D/HH

24X671

pose, based upon a loyal confidence in the guiding mind of Grand Master Frank R. Lawrence; and, an exhibition of unparalleled fidelity of subordinate officers of every degree, and the craft at large, to the genius of the mind which conceived, and through their co-operating aid, was enabled to accomplish results so grand.

A highly stylized, cursive handwritten signature in black ink. The signature appears to read "W. S. Oakes" with elaborate flourishes and loops.

Grand Secretary.

New York, Sept. 17th, 1889

THE JUBILEE MEDAL

OBVERSE.

REVERSE.

OFFICE OF THE GRAND MASTER OF MASONS IN THE STATE OF NEW YORK.

MASONIC HALL, N. Y., March 14, 1889.

ENCYCLICAL.

To be read in all the Lodges.

*To the Master, Wardens and Brethren of every Lodge in the
State of New York :*

BRETHREN :

I have the unbounded pleasure to announce, as has already been informally made known to you, that the indebtedness of the Masonic Hall and Asylum Fund has been completely discharged.

The great task is done. The last dollar is paid. We are free !

At the last meeting of the Grand Lodge, it was determined that in case this happy consummation should be attained before the next Annual Communication, the glorious event should be fittingly commemorated ; and the Grand Master was empowered to make and carry out such arrangements as would tend to its due and appropriate celebration.

Now therefore in order that the humble and heartfelt thanks of the craft may be rendered to the Great Architect of the Universe for all His mercies, and especially that He has vouchsafed unto us such great and perfect success in our latest undertaking ; whereby we are relieved from a grievous burden, our capacity for usefulness is infinitely enlarged, and our material resources are finally consecrated to His work ; I, Frank R. Lawrence, Grand Master of Masons in the State of New York, do hereby designate and set apart Wednesday, the 24th day of April, 1889, as a day of thanksgiving and rejoicing ; and do request that it be observed as such by all Lodges and brethren in the State of New York, to commemorate the emancipation of the fraternity from the fetters of debt !

Upon the evening of that day let the brethren throughout the State assemble, either in their usual places of meeting, or elsewhere, as may be found most convenient, and let every part of our broad jurisdiction echo with one universal acclaim of praise and thanksgiving to the Most High !

That one and all will joyfully unite in this celebration is not for a moment to be doubted, and conceiving it impossible to devise any form of commemoration which would be applicable to the widely varying circumstances that surround the Lodges in this great State, entire discretion is left to all as to the form of exercises which are to be held. It is however suggested that they be as far as circumstances will permit, uniform in their character, embracing appropriate addresses, music, and, above all, the offering up of our devotions to the Giver of every good and perfect gift.

Fraternally yours,

FRANK R. LAWRENCE,
Grand Master.

By the Grand Master :

EDWARD M. L. EHLERS,
Grand Secretary.

MASONIC HALL,
NEW YORK, March 14th, 1889. }

TO THE CRAFT :

The undersigned, having been appointed by the Grand Master as a Committee to suggest, for the consideration of the Lodges, the general features of a form of exercises which seems appropriate to the celebration to be held April 24th, 1889, fraternally recommend :

Wherever two or more Lodges meet in the same room, that the exercises be held under the auspices of a joint committee selected from each Lodge, and if the Lodge-room is not sufficiently large for the purpose, that a public hall be selected.

While leaving entire liberty of action to the brethren of every Lodge, the ceremonies should be, as nearly as practicable, uniform in character.

It is requested that the proceedings everywhere commence promptly at 8 o'clock, and that the following be the general order of exercises :

1. Prayer.
2. Singing, "Old Hundred"—

Be Thou O God exalted high,
And as Thy glory fills the sky
So shall it be on earth display'd,
Till Thou art here as there obeyed.

3. Reading an address from the Grand Master (to be forwarded to the Lodges in due season).

4. Such addresses, and musical, literary or other exercises as may be arranged.

Each Lodge or gathering is requested to send immediately, after April 24th, to the Grand Secretary, Masonic Hall, New York, an account of its proceedings, for publication in a memorial volume.

A Commemorative Medal, in bronze, 2½ inches in diameter, suitably inscribed, has been struck, and may be obtained upon application to the Grand Secretary, at two dollars each. Each medal is inclosed in a handsome plush-lined morocco case, and will be a most appropriate souvenir of the great epoch in the history of the Craft which this occasion is intended to mark.

Fraternally submitted,

FREDERICK A. BURNHAM,
WILLIAM SHERER,
EDWARD B. HARPER,
Committee.

MASONIC HALL, NEW YORK.

GRAND LODGE ROOM.

There were present :

M.:W.:FRANK R. LAWRENCE, Grand Master.

R.:W.:FREDERICK A. BURNHAM, as Deputy Grand Master.

“ JOHN J. GORMAN, as Senior Grand Warden.

“ HERMANN CANTOR, as Junior Grand Warden.

“ WASHINGTON E. CONNOR, Grand Treasurer.

“ EDWARD M. L. EHLERS, Grand Secretary.

“ ROBERT COLLYER, Grand Chaplain.

“ JOHN M. WORRALL, as Grand Chaplain.

“ WRIGHT D. POWNALL, Grand Marshal.

“ EDWARD B. HARPER, Grand Steward.

“ WILLIAM WALLACE WALKER, Senior Grand Deacon.

“ N. LOUIS TUNIS, Junior Grand Deacon.

“ GEORGE H. RAYMOND, Grand Lecturer.

“ HERMAN G. CARTER, Grand Librarian.

W.:GEORGE SKINNER, Grand Pursuivant.

“ JOHN HOOLE, Grand Tyler.

R.:W.:ALFRED B. PRICE, District Deputy Grand Master, 4th District.

“ LEVI SAMUELS, District Deputy Grand Master, 5th District.

“ JOHN R. POPE, District Deputy Grand Master, 6th District.

“ GEORGE W. CREGIER, District Deputy Grand Master, 7th District.

“ WILLIAM H. ANDREWS, Commissioner of Appeals.

R.:W.:JOHN R. SCHLICK, Trustee Masonic Hall and Asylum Fund.

M.:W.:J. EDWARD SIMMONS, Past Grand Master.

R.:W.:DANIEL SICKLES, Past Junior Grand Warden.

- “ JOHN BOYD, Past Grand Treasurer.
- “ STEWART R. BRADBURN, Past Junior Grand Deacon.
- “ ADOLPHUS ANDREAS, Past Grand Steward.
- “ JOHN F. COLLINS, Past District Deputy Grand Master.
- “ FLOYD CLARKSON, Past District Deputy Grand Master.
- “ JOSEPH J. LITTLE, Past District Deputy Grand Master.
- “ MORTIMER C. ADDOMS, Past District Deputy Grand Master.
- “ WILLIAM N. PENNEY, Past District Deputy Grand Master.
- “ ROBERT BONYNGE, Past District Deputy Grand Master.
- “ CHARLES F. DEEMS, Past Grand Chaplain.
- “ VALENTINE ROBINSON, Past Grand Steward of England.
- “ CHARLES W. BROWN, Representative Grand Lodge of Washington Territory.
- “ CHARLES K. HYDE, Representative Grand Lodge of Rhode Island.
- “ LEWIS H. RAYMOND, Representative Grand Lodge of Kansas.
- “ ALFRED TAYLOR, Representative Grand Lodge of West Virginia.
- “ JOHN L. RIED, Representative Grand Lodge of Michigan.
- “ FRANK A. KIRTLAND, Representative Grand Lodge of Utah.
- “ GENARO FERNANDEZ, Representative Grand Lodge of Peru.
- “ ANTONIO GONZALEZ, Representative Grand Lodge of Colon and Cuba.
- “ CHARLES T. McCLENACHAN, Representative Grand Lodge of Pennsylvania.
- “ WILLIAM J. McDONALD, Representative Grand Lodge of Illinois.

R.:W.:PATRICK H. MELLE, Representative Grand Lodge of British Columbia.

- “ **WILLIAM PETERKIN**, Representative Grand Lodge of Delaware.
- “ **ISAAC B. CONOVER**, Representative Grand Lodge of Idaho.
- “ **SAMUEL JONES**, Representative Grand Lodge of Manitoba.
- “ **LOUIS J. BELLONI, Jr.**, Representative Grand Lodge of Nova Scotia.
- “ **ROBERT M. C. GRAHAM**, Representative Grand Lodge of Nebraska.

And a large number of brethren from various Lodges.

PROGRAMME.

1. ORGAN VOLUNTARY, *Morgan*
2. PROCESSIONAL MARCH, Organ and Band.
Composed and dedicated to the Grand Master, by GEO. W. MORGAN.
3. PRAYER, *R.: W.: John M. Worrall, D.D.*
4. "OLD HUNDRED," Organ, Band and Chorus.

Be Thou O God exalted high,
And as Thy glory fills the sky
So shall it be on earth display'd,
Till Thou art here 'as there obeyed.
5. ADDRESS, M.: W.: FRANK R. LAWRENCE, GRAND
MASTER.
6. HALLELUJAH CHORUS, Organ, Band and Chorus, . . *Handel*
7. ORATION, . . *R.: W.: Robert Collyer, D.D.,* Grand Chaplain.
8. JUBILEE MARCH, Band and Organ.
Composed for the occasion by GEO. W. MORGAN.
9. "SOLDIERS' CHORUS," Organ accompaniment, . . *Bristow*
10. BENEDICTION.

~~~~~  
The Chorus from the New York Banks' Glee Club.  
Conductor, Mr. H. R. HUMPHRIES.  
~~~~~

COMMITTEE OF ARRANGEMENTS.

FREDERICK A. BURNHAM.	JOHN J. GORMAN.
WILLIAM SHERER.	WRIGHT D. POWNALL.
EDWARD B. HARPER.	LEVI SAMUELS.
WILLIAM WALLACE WALKER.	

Opening Remarks by the Grand Master.

BRETHREN :

At this time the craft all over the State of New York are engaged in celebrating the happy event which interests us all so deeply.

It was deemed best that some form of exercises should take place in this Hall in order that, without attempting to detract from the attendance of brethren at their own Lodges, there might still be a place where those who were not actively connected with any of the Lodges of the State might mingle and offer their rejoicings. It was for this reason, that the exercises to be held in this Hall to-night were arranged, in addition to the many other events now in progress under the auspices of particular Lodges.

I invite, my brethren, your attention to the programme which has been placed before you, and I beg to introduce the R. : W. : John M. Worrall, who will offer the opening prayer.

Prayer by R.:W.:John M. Worrall, D.D.

Almighty and ever-living God, who dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made Heaven and earth; Thou who keepest covenant and mercy with Thy servants that walk before Thee with all their heart, accept our service; we honor Thee, we thank Thee, and praise Thy glorious name. Thou hast made of one blood all nations of men to dwell on all the face of the earth; Thou hast taught them to call Thee Father, and to regard one another as brothers; Thou hast declared how good and how pleasant it is for brethren to dwell together in unity, so in the endeavor to realize, even ever so feebly, this unity and fraternity, by kindness, and brotherly love, and benevolence, the organization of which we are a part, and multitudes of whom stand before Thee in glad worship this day, has been long banded together, to disseminate truth, to inculcate the principles of charity and to do works of mercy. Grant Thou, to bless, and to preserve, and to purify, and make more perfect all our Order, and extend more widely its power and influence for good. We thank Thee for all that we have been enabled, by Thy help, to do for our brothers; for the helpless widows and destitute orphans. Not unto us, but unto Thy name be all the glory and honor.

Now we have special reason for thanks and praise, that in this great commonwealth Thou has put into the hearts of those who love Thee and our cherished Fraternity, not only to provide whereby all the burden of debt that has rested so heavily upon our common property and great

central home has been removed, but also to make such offerings of love as shall secure a resting-place for the destitute and helpless, so that the widow's heart shall sing for joy, and the homeless orphans' cry be hushed.

Come Thou very nigh unto us in this assembly; bless with Thy rich favor our Chief Officer and Grand Master, who has wrought so diligently and so wisely in this good work ; bless all who have, with eager earnestness and self-denial, contributed to this happy result ; bless the whole Order in our State and throughout the world. Help us rightly to appreciate the good for which we come to rejoice, and to express all our thoughts and feelings in a manner acceptable to Thee; and Thine the glory according to the wisdom and grace of Thine own eternal plan of love and mercy. Amen.

**Address by M.:W.:Frank R. Lawrence,
Grand Master.**

BRETHREN :

In the name of the Grand Lodge, and of all the Fraternity, I extend a hearty and joyful greeting to every Mason in the State of New York !

We celebrate a most happy and important epoch in the history of the Fraternity in this jurisdiction; the achievement of perfect freedom from a bondage which has long impaired our usefulness and diminished our strength.

At this time, many thousand brethren, in meetings far asunder, are gathered together, swayed by the same emotions. Many thousand voices are now raised in praise and thankfulness to the Most High.

In city, town and village; by the great lakes, upon the border of the ocean, and remote among the mountains, the members of our ancient craft assemble, to hail the termination of long years of sacrifice and endeavor, and to render purest homage to Almighty God for this, and all His mercies and blessings.

When, some three and one-half years ago, it was first my privilege to place the subject before you, the indebtedness of the Masonic Hall and Asylum Fund, for which our faith stood honorably pledged, amounted to but little less than half a million dollars. Its payment had long been deemed beyond our power, not more because of its large amount, than of many vexed and complicated questions which had arisen, and the natural weariness which followed years of fruitless effort.

The appeal to you for the means to liquidate this great obligation was made in full confidence in the fidelity of

the craft to the dictates of duty. How nobly that confidence has been justified, the history of our recent past attests.

Despite discouragements, and they were many, the work, once attempted, went steadily on. Gradually the effort broadened. Faith in success, born of the righteousness of the undertaking, though at first shared by few, became at last the faith of all.

We now rejoice in the termination of this labor.

To-day the debt is paid.

Every bond which evidenced the debt is paid.

The mortgage lately upon our property is satisfied.

The Trustees of the Hall and Asylum Fund have now in their possession, for use as a building fund, more than \$100,000, mainly resulting from the Fair held in the City about a year ago ; and the amount is being rapidly augmented by the revenues of our property.

Nothing remains of the debt, save its history. The labor attendant upon its payment vanishes from the present into the great and unalterable past ; rich in memories of toil and sacrifice, never to be forgotten by those whose privilege it has been to take part in the endeavor, and who have demonstrated the depth of their devotion to the principles upon which Free Masonry is founded.

In the report of a committee, presented to the Grand Lodge in the year 1851, we read that the cost of the Hall, as then projected, was estimated at \$35,000, a sum much less than the income of the present edifice for a single year. Yet, ere the erection of the structure was actually begun, the amount at the disposal of the Fraternity had reached nearly ten times the amount named by that committee, while even that sum, comparatively so large, was less than one-fourth the cost of the property when the building was finally completed.

When, nearly fifty years ago, the brethren formed the beneficent plan of establishing this Institution, little did they dream of the scope which the project was to attain,

or of the difficulties which were to attend its consummation !

As little can we foresee the real extent and grandeur of the work which may be accomplished through future generations, if the resources henceforward at our disposal shall be judiciously applied.

The property and revenues of the Masonic Hall and Asylum Fund form to-day the richest Masonic charity foundation in all the world. Wisely administered, their distribution can be made to merit and attract the benefactions of the philanthropic to an extent amply sufficient for the largest demand of the sacred work, which is a glorious mission of our brotherhood.

For a single hour we give ourselves over to rejoicing. Yet, in this short life of ceaseless activity, the completion of one task is but the signal for pressing forward to that which lies next beyond. The undertaking in which it now becomes our duty and privilege to participate, the establishment of an Asylum for the indigent Mason, the widow and the orphan, is of the highest and most sublime character. Although at this time unbounded prosperity appears before us, it must not for a moment be forgotten that in the future the necessity for wisdom and caution will be even greater than in the past. Let us so proceed that when the Asylum is completed, it may fittingly accomplish our long-cherished purpose, and may in all its features attest not only the kindly and liberal impulses, but the intelligence and deliberate judgment of the craft as a whole.

By a provident application of the means at its command, the Fraternity may establish an institution of charity which, for nobility and usefulness, shall not be surpassed by any within the imperial State of New York. This it is within our power to achieve; and less than this should not satisfy our just ambition.

The experience of the past exhorts us to prudence and moderation. When we proceed, let it, therefore, be with

a clear understanding of the extent and limit of our existing resources, a wise adaptation of means to ends, and upon so clear and definite a plan of action, that, once formed, it may endure for centuries to come.

The traditions of our Fraternity are as old, almost, as history itself. They form with us a constant source of glory and of pride. Yet, believe me, brethren, the golden age of Masonry is not behind us ; it lies before ! Upon its past no human institution can long maintain a useful existence. It is an inexorable law, as applicable to Free Masonry as to individual men, that through present worth and present deeds alone can the respect and approbation of mankind be deserved or maintained. Glorious as is the past, happy the present, how much more bright and glorious may be the future, if present opportunities shall be wisely grasped and improved !

The influence and usefulness of the Fraternity are now felt and acknowledged all over the globe. As civilization advances, as knowledge grows, how greatly may not that influence and usefulness increase ; and where, upon all the earth, does the coming time seem more rich with promise than within the great commonwealth of New York ?

That all our hopes may be completely justified and fulfilled, and that through the mercy of Divine Providence, and the efforts of ourselves and of posterity, our craft may be preserved in strength and usefulness to the latest time, is the fervent wish of your Grand Master, who closes the record of a Masonic labor, perhaps unexampled, with a heart overflowing with gratitude to all his brethren for years of loyal support and generous devotion such as only noble men can yield.

**Oration by R.:W.:Robert Collyer, D.D.,
Grand Chaplain.**

There are not many questions about which the currents of opinion in this country cross each other so steadily and strike fire so easily as that which touches the worth in our life and time of The Ancient Order of Free Masons. There are great numbers of men on the one side who believe that the Order is a perpetual peril to the free action of the citizen in a Republic like this of ours, and, on the other, as many or more, who believe it is one of the safeguards of such free action. Some believe there is a Divine element and inspiration in the teachings and traditions of the Order, and others are equally sure that these teachings and traditions are little short of infernal.

We know, what we believe who are Free Masons, that in any case, it is an Order which pervades our whole life, no matter what others may think of its worth, and carries its signs and symbols to the remotest corners of the land and the earth ; and wherever you find Free Masons you find a certain binding Brotherhood you may look for in vain even, as I think, in the churches.

And, if we may trust our far-reaching traditions, as we trust all traditions for the germs of truth which lie within their heart, we may fairly venture on the ground that our Order, in some form, can be traced back into the mists and shadows of the ancient times, and in this primitive sense, was not something which came forth perfect from the brain of one man or body of men who formed the first Brotherhood. It came out of the common heart and the common instincts of men in places and times far

apart, and the Brotherhoods were like the springs which break out in the high fastnesses of the mountains, and find their way toward each other by the trend of the land until they become great rivers. The rivers are the Order as it exists to-day, the springs and rivulets were the Order of the old times and in many lands. But wherever you find them you find a Fellow-craft and calling which answers perfectly to the name, and that held the Masons apart from the life about them as an Order of free men. So their pass-words and signs were so many safeguards set about those who held the secret of building in the noblest fashion known to their time and land, and gave the Order a deep and safe channel in which it could run.

And as Masonry is naturally one of the first Arts—as that of the smith is also, I may say in passing, for I am a smith myself by education and twenty-one years of work at the anvil—as soon as men began to find they must not live from hand to mouth or in huts and stys, their higher and better life began to be enshrined in homes and temples. And then the men were wanted who could answer to the new demand ; therefore, we find that the most wonderful remains of the old times are those that belong to the arts of carving and building in stone.

Then the time came in which I feel the deepest interest as I read the story of the Ancient Order of Free Masons. The time when our forefathers in England and elsewhere began to build those mighty and wonderful cathedrals which are to this day the great attraction to good Free Masons who go from the New World to the Old.

Some of you will go to York one of these days, I hope. Do not forget then to visit the great Cathedral there, and especially to go down into the crypt, where you will find stone-work laid bare within my day as crisp and fresh as if it was done yesterday. Beautifully jointed and so firm and true that you do not see why it should not stand

another thousand years as strong and true as it has stood a thousand years already. This work was done by brethren of the Order in the time of Edwin, the Saxon King, of whom it is said that: "When the ancient mystery of Masonry had been depressed in England by reason of great wars, then did the Craft a great protector find in the royal Edwin, who held an assembly in the great city of York, and taught them again in the manner of Masons."

It is a long and splendid story then, that the Order has to tell from this time down to our own. The workmen were serfs and slaves to the great lords after the conquest of England by the Normans, while those who were free men were held in contempt because they were workmen and would be "on the square," instead of going wherever their lords bid them with the battle-axe, to find out what man had the strongest arm and the thickest head. But just as the slaves could do no grand thing in the South while we held them down in bondage, so these serfs could do no grand things in the Old World while they were living in this black shadow. Then the Free Masons, as I make out the story, came to the front with the secrets and signs of the Fellow-craft and said, "We will build those cathedrals for you and make them the wonder and glory of the world on one condition. We will be Free Masons, and band brother with brother, and crown the lands with a beauty the eye has never seen."

So we trace the Brotherhood through the dark ages. Free Masons going in bands over Europe and building up these matchless pæans in stone. They have their mysteries and signs and pass-words which are not for those who are still owned by the great lords, and these are the safeguards of the Craft, and they have left their Mason-marks on every grand structure of those old times. Their whole soul went into their work, to do it beautifully and well. No scamping, no jerry building for them; it was a part of their religion and the noblest part; and while they

did this they were free men, who felt and knew that not even a silken string was about the hands that held the mallet, the chisel and the square. It was nobly done, and as we say, it was all of a piece, because they were free men and Free Masons. In 1829, just as long ago as I can remember, that wonderful cathedral they built in York was set on fire by a lunatic and very sorely damaged. And when they went about to restore and rebuild it, and must find their way up to the mighty vaults of stone and make them good again, this was what they found. That the work up there, that no human eye had seen for more than 400 years was just as perfect and beautiful as the work close to your eye and hand. Every bit of carving, clean out of sight, perfect to the last leaf; every stone trim and true as when it left the builder's hands, and the poet's dream was true that :

“ In the elder days of art
Builders wrought with the greatest care
Each minute and hidden part,
For the gods see everywhere.”

And so we come, in this way, to the great and true foundations of the Fellow-craft, to find that it holds two very noble ideas : First, it is a Brotherhood of free men who have only one heart and one purpose ; and, second, it stands within the peerless work which has been done by the Brotherhood, as the proof of its worth to the world wherever you may find Free Masons. So it was in the old time and so it is, or should be, now, when the Fellow-craft is confined no longer to the ancient lines and limits of the carvers and builders in stone, and is still bound together by its signs and secrets for this most noble purpose : that every Free Mason shall be a whole man and master workman, no matter what the work may be God has given him to do ; honest as the day, and sincere and true of heart and hand, and “ on the square.”

And so, in this New World it was natural, I think, that Washington should be a Free Mason, and every Major-

General in the Revolution, because of the ideas and aims which belong still to the grand old Order, and that Robert Burns should be a Free Mason, who has done more for the brotherhood of humanity through songs such as "A man's a man for a' that," than we can ever measure. Men of this stamp, with more beside and like them than I can stop to name, who stood true to the ancient idea of a Brotherhood in which each man should strike hands with his fellow-man for freedom first, and then for the power to do the best stroke of work he could do on this earth by the help of the Brotherhood which would be true to him and to the Order, true to him and *through* the Order, no matter what might happen or who would say us nay.

This is the spirit and purpose of the Order to-day as it has been always. We may be builders in stone or of life, of the temples made with hands or of character—homes, families, towns and states, churches, universities and schools, libraries, workshops, or whatever else absorbs our life; have only our hands and head to live by, or have a thousand hands ready to do our bidding, it is all the same; the old pull is on us all. This is our inheritance from the old time, each man to be a whole man, honest and true in his own degree.

But I pass on now, to touch the great and good occasion which brings us together this evening. The old reason for the Fellow-craft does not hold good, I say, in our free Republic as it did in the old bad times. I am no Mason of the old tenor, and doubt whether I could build a pigsty so that the pig would lie down in it and go to sleep; while, if even our honored Grand Master should offer to do it for me, I should want to know something about his aptitude and training. So the thing stands as it touches the Craft, but the Brotherhood remains strong and sure as it ever was and reaches round the world. It stands strong and sure, and no where, I shall presume, is it stronger and firmer than in our own good City of New York, nor do I

think the words of the ancient psalm can be more truly applied to the Free Masons in any city : " Behold how good and pleasant a thing it is for brethren to dwell together in unity." It is clear to me, also, that one great instinct of the old Fellow-craft stays good, so far as the Order is concerned in this city, and is revealed in this superb structure in which we may well take such pride; as noble and beautiful a structure in its simple and sincere splendor as our Order, so far as I know, has to its name, and the fitting temple for our imperial city and State. Nothing less than this and nothing else would do, so you said before my time, who were the builders. It must be the very noblest temple we can build in every way and must answer to the old instinct for beauty and strength ; the pillars of an Order which stills holds good in the heart of the great Brotherhood of Free Masons. Well, then, you know the story of what befell us when it was done. It is the story of a great and noble church I helped to build once in a Western city There it was, the church after my own heart, built all of stone, and by a good Free Mason, honest and true as the day, and dedicated to the service of God and man ; but we had made one great mistake. We had spent all the money on it we could rake or scrape together as it was building, and taken a collection of about sixty thousand dollars on the day of dedication; and then, when all this was done, there was still a debt on it big enough almost to scare Gabriel, the great Archangel, if he had stood in the shoes of the minister or the deacons, with the interest due twice a year before three o'clock on a certain day in London, and in gold, with our paper over here subject to such disasters as the elder men who hear me remember on that awful Black Friday long ago.

So I have what my old Methodist leader used to call "a feeling sense" of the misery which they have to bear who lie under such a load as that we lifted finally, and which is lifted now, thank God and Frank R. Law-

rence our Grand Master, and the good, generous heart and hand of the Brotherhood in this city and all through the State. A load like that you have had to bear touches one like the old story of the slave who was ordered by the tyrant to forge a fetter for his own limb, and then a chain, and then to drag the thing along until he could go no farther and lay down in his tracks to die. While the interest, which must be paid prompt and on the nail, I used to think of—in our own case—as something like the Humboldt I followed once, I could not tell how far, until it sank into a slough, which seemed to me to be about as big as all out doors, called the Humboldt Sink, where it went to breed fever and ague.

I do not know how it was with the brethren here who had the great and sacred interests of this Temple and its honor resting on their hearts. I only know that in the church where I learnt my lesson about such a debt, and learnt it well, we all got the fever and ague twice a year. The fever, when we had to raise that interest by hook or crook, and the ague when we had to shake with the fear that it could not be done so as to be ready on the day it was due in London. We started a Sinking Fund ; it all went into *our* Humboldt Sink with the rest, and I lost more nights' sleep over that debt than over all the rest of my sins put together. It is the story some of you know, even better than I do, touching this grand Temple, and one reason for our gathering here to-night. There were two of us ministers in about the same trouble ; the other, a very dear friend, lived in St. Louis ; he wrote me one day to say he was nearly out of the woods. He was a grand, strong leader among the temperance men of his city, but he said in his letter, "Just as soon as I get mine done I will come up to see you in Chicago, and we will go off and get drunk." It was the only promise I ever knew him not to keep, and so I stay a sober man too. But the day came when the last dollar was paid, and then we both got drunk—

on joy, which is the choicest wine I know of and does not leave any headache or heartache after.

It is your own story. We drink the wine of joy to-night, thanking God, and call the health, as we do it, of our Grand Master, Frank R. Lawrence, who has rescued this Temple by his genius and courage, his wisdom and untiring energy, from its vast and perilous load of debt which was drawing the life's blood away from the Brotherhood in the shape of income which should go to noble uses, and sending it down into the Humboldt Sink. And so we may alter the old chronicle of Edwin the Saxon, in the mother-town from which ours takes its name, and make it read now: "When the ancient mystery of Free Masonry had been depressed in *New York* by reason of great debts, then did the Brotherhood a great helper find in the royal Grand Master Frank R. Lawrence, who held an assembly in the city, after the manner of Masons, lifted the great load and set the Temple free, for evermore to do its noble work."

And now, as I speak to you, I think of another river a few miles to the north of where I was born. A lovely stream which tumbles down from the hills and goes singing along in the sunshine, when there is any over there to sing in, and then suddenly leaps down into a great cavern and is lost. I think they call the place "the Hell-pot." Leaps down and is lost. But then a few miles farther on it leaps out again into the sun and goes singing down the dale, watering the land, turning the mills, compassing the places where men live with blessings, and then at last strikes the great, rich plain and, flowing into a greater river, glides through the old city where Edwin restored the ancient Brotherhood to splendor a thousand years ago, as the tradition runs, and so at last into the ocean that sends its salted sweetness round the world.

Brethren, this is the second and greater reason for our joy to-night and thanksgiving to God and the Grand Master, and to the generous heart and hand of the

Brotherhood in the city and State of New York. This Temple of ours is to me as that river I see, as I talk to you, reflecting the stars, and whose sweet noises have not died out of my heart in all these forty years. The great and sweet beneficence which lay in the purpose of the builders—may I not keep to my figure—has been tumbling into the cavern of debt. The honor of the Temple and the Brotherhood must be maintained; it has been maintained at this great and heavy cost. But now the waters of life leap out into the sun again, or shall I say you have closed the great cavern and made a new channel in which they will flow on through a time we cannot dream of, as the waters flow down my bonnie northern dale—blessing little children, blessing way-worn men, blessing widowed women, blessing wherever they flow. The channel is clean and sweet down to the sea—causing the flowers to bloom, causing the plants to grow, touching all things with its bounty, a River of the Water of Life. May God and good and faithful men have the beneficence in their holy keeping. May men be raised up, yes, and women, too, in the generations to come, as faithful to its true administration as our good Grand Master and his faithful helpers have been for its rescue from the yawning chasm—"the hell-pot of debt." May they sleep o' nights now sound and sweet, eight hours without waking, every one of them; and get up with wings on their feet to go forth to their labor for the Brotherhood; and for their own homes and fortunes; for the highest interests of humanity and for God over all, whose name we praise for the inspiration and strength in the past, and on whose help we rely, for the time to come. Amen.

TELEGRAMS.

FIRST REFORMED CHURCH,
BEDFORD AVE., COR. CLYMER ST., }
BROOKLYN, E. D., April 24, 1889.

M. . W. . FRANK R. LAWRENCE :

Sixteen Lodges of the Second District, in joint convention assembled, send loyal and fraternal greeting to their Grand Master, and rejoice with the brethren of their sister city in this the hour of triumph. "The hand of the Lord hath wrought this."

EUSTACE H. WHEELER, *D. D. G. M.*

BROOKLYN, N. Y., April 24, 1889.

THE JUBILEE CONVENTION AT MASONIC HALL, NEW YORK :

The thirty-one Lodges of the Third or *Banner* District congratulate the Most Worshipful Grand Master and the craft of the Empire State on this auspicious occasion. May he, whose genius so wisely directed our labors, be long spared to share the honor due to his unselfish efforts.

THEODORE A. TAYLOR,
Chairman Com. of Arrangements.

RONDOUT, N. Y., April 24, 1889.

M. . W. . FRANK R. LAWRENCE, GRAND MASTER :

Rondout, three forty-three, sends greeting, and heartily congratulates the Grand Master and the fraternity upon the glorious consummation of this great work.

OSCAR L. EASTMAN, *Secretary.*

DETROIT, MICH., April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

The Tyler, voicing forty thousand Masons of Michigan, congratulates the brethren of the Empire State upon the glorious occasion for which they are assembled. They have written on the blazing scroll of fame generous facts more imperishable than storied verse, and have added honor to "brotherly love, relief and truth." All hail to the noble Masons of New York State. May the blessings of Heaven rest upon and every moral and social virtue cement you.

BROWNELL BROS.

SALT LAKE CITY, UTAH, April 24, 1889.

EDWARD M. L. EHLERS, GRAND SECRETARY:

All hail to the Grand Lodge and the noble Lawrence. Every Mason in New York should feel exalted this glorious day by reason of the great work accomplished.

JOHN S. SCOTT, *Grand Representative*.

SALT LAKE CITY, UTAH, April 23, 1889.

EDWARD M. L. EHLERS, GRAND SECRETARY:

I congratulate the New York craft and join the Jubilee.

CHRISTOPHER DIEHL.

DENVER, COLO., April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

I send my warm congratulations and best wishes. Distance alone prevents my personal co-operation in the Jubilee.

JAMES G. JANEWAY.

LONDON, ENG., April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

Anglo-American Lodge, London, sends hearty good wishes and congratulations.

LAMBERT, BRAKSTONE BAKER, CLARK, KEDGE, TILTON, CUMMING.

REYNOLDS, *Secretary*.

CHICAGO, ILL., April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

The twelve hundred Knights of Rose Croix of Gourgus Chapter, assembled in thirty-fourth annual conclave, send you and the Free Masons of New York most fraternal congratulations upon your glorious Jubilee.

L. D. RICHARDSON, *Most-Wise*.

Attest : GIL. W. BARNARD, *Grand Secretary*.

COOPERSTOWN, N. Y., April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

Otsego Lodge, No. 138, and visiting brethren, send you greeting, thanks and thanksgiving congratulations over work accomplished, and highest hopes for future success.

GEORGE M. JARVIS, *Secretary*.

ST. JOHN, N. B., April 24, 1889.

M.:W.:FRANK R. LAWRENCE, GRAND MASTER:

The Grand Lodge of Free and Accepted Masons of the Province of New Brunswick, in annual session at St. John, tenders cordial and fraternal congratulations to the Most Worshipful Brother Frank R. Lawrence and the Grand Lodge of New York on the happy consummation which they celebrate to-day, in the success of the great financial effort which has freed the craft in New York from the burden of indebtedness on their Masonic Temple. May the Great Architect of the Universe bless all such noble efforts for the honor and advancement of Free Masonry.

THOMAS WALKER,

Grand Master of Masons in New Brunswick.

NEW YORK, April 24, 1889.

FRANK R. LAWRENCE, GRAND MASTER:

Your brethren of Alma, Neptune, and Strict Observance Lodges, in meeting assembled at Lenox Hall send you hearty congratulations.

GEO. H. TOOP, *Chairman*.

LETTERS.

GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS
FOR THE UNITED STATES OF AMERICA.

OFFICE OF GENERAL GRAND HIGH PRIEST, }
WASHINGTON, D. C., April 18, 1889. }

EDWARD M. L. EHLERS, ESQ., GRAND SECRETARY.

MY DEAR SIR AND BROTHER: Extend my congratulations to Grand Master Lawrence and the craft in New York upon the *immense* success which has attended their united efforts. I hope that all you desire in connection with your Hall and Asylum Fund may be speedily accomplished, and that the Asylum may soon stand as a lasting monument to the liberality of our brethren of New York State.

Truly yours,

NOBLE D. LARNER.

General Grand High Priest.

HALL OF LIBERTY LODGE OF A. F. AND ACCEPTED MASONS, }
BEVERLY, MASS., April 23, 1889. }

TO M.:W.:FRANK R. LAWRENCE, GRAND MASTER OF MASONS OF
THE STATE OF NEW YORK:

MOST WORSHIPFUL BROTHER: The members of the fraternity of Free and Accepted Masons in this ancient town, upon whose rolls are inscribed the names of brethren who fought with Warren at Bunker Hill and shared the sufferings and privations with Washington at Valley Forge, were present at the final triumph of the Continental army at Yorktown, and were among the survivors who were permitted to welcome our illustrious brother, LaFayette, on the occasion of his visit here in 1824, together with the names of other brethren who, in later days, during the persecution of

Masons in Massachusetts, remained faithful to their obligations, and through whose courage and fidelity was preserved to us the ancient charter of this Lodge.

We, their successors, desire to congratulate you, and rejoice with you with joy most heartily, on this auspicious day of your history.

May the brightness of your example stimulate the brethren in the East, the West, the South—"a pillar of cloud by day and of fire by night," to lead every Lodge in our broad land out of the wilderness of debt.

May the blessing of the Supreme Architect of the Universe, and the example of the inflexible integrity of the "widow's son," remain with your Grand Lodge until time shall be no more.

With sentiments of high regard and esteem,

I am, fraternally yours,

HERVEY LUNT, *Secretary*.

JOHN F. HILL, *W. M.*

Remarks by R.:W.:Wm. Sherer.

As the representative of three thousand brethren, gathered in Brooklyn to celebrate this auspicious event, I am requested to ask you to favor them with your personal presence this evening, for they feel the celebration would be incomplete without grasping you by the hand who have led them out of the wilderness of debt.

Reply by the Grand Master.

I am very glad to receive so kindly a message from the brethren of the city of Brooklyn. It would, indeed, give me the deepest satisfaction to be at their meeting to-night; but, as that seems scarcely possible, I will ask another brother to go in my stead.

I remember with gratitude it was a Lodge in the city of Brooklyn which first pledged itself to the payment of its proportion of the debt, and it was the first District in all the State to completely discharge its proportion of the debt.

R.:W.:Deputy Grand Master, it is my desire that you proceed with R.:W.:Bro. Sherer, and extend to the brethren of Brooklyn a greeting befitting the occasion.

Benediction by R.:W.:John M. Worrall, D. D.

May the mercy and peace of the ever-living God rest with you and abide in your hearts, now and forevermore. Amen. So mote it be.

MASONIC HALL, NEW YORK.

GOMMANDERY ROOM.

HELD UNDER THE AUSPICES OF THE FOLLOWING LODGES.

Independent Royal Arch, No. 2, Levi Sanderson Tenney, Master.

Holland, No. 8, James G. Janewny, Master.

Chancellor Walworth, No. 271, Andrew H. Kellogg, Master.

Crescent, No. 402, Francis H. Wall, Master.

Kane, No. 454, Rollin M. Morgan, Master.

PROGRAMME.

1. Overture—Organ, "Tannhauser," - *Wagner*
Bro. Albert G. Holden, Organist.
2. Prayer,
R.:W.:Bro. Chas. F. Deems, D.D.
3. Doxology, - (*To be Sung Standing.*)
Cornet, Bro. W. E. Sayers.
4. Welcome to the Brethren,
W.:Bro. L. S. Tenney, of Independent Royal Arch.
5. Chorus, "The Heavens Proclaim Him," *Beethoven*
Glee Club.

Bro. F. H. McKinley,	} 1st Tenors.	2d Tenors,	{ Bro. W. H. Brettell, Bro. T. Bullock.
Bro. N. Callen,			
Bro. Carl E. Dufft,	} 1st Bass.	2d Bass,	{ Bro. Harry Roe, Bro. H. Trost, Jr.
Bro. W. D. Marks,			
6. Grand Master's Address, - - - - -
Read by W.:Bro. Rollin M. Morgan, of Kane Lodge.
7. Chorus, "The Shadows of the Evening Hours," *Holden*
Glee Club.
8. Imitations,
Messrs. Ross and Fenton.
9. Cornet Solo, - - - - - *Selected*
Bro. Wm. E. Sayers.
10. "The Lost Chord," - - - - - *Sullivan*
Glee Club.

11. Trombone Solo, - - - - - *Selected*
Bro. Fred. Innes.
12. Funnyisms, Dialect Stories, Etc.,
Bro. Frank Bush.
13. "The Image of the Rose," - - - - - *Reichardt*
Glee Club.

MASONIC HALL, NEW YORK.

AUSTIN ROOM.

PROGRAMME

OF THE JUBILEE SERVICES BY THE FOLLOWING-NAMED LODGES,
WHICH MEET IN CLINTON ROOM:

Lodge of Antiquity, No. 11,
Prince of Orange, No. 16,
Naval, No. 69,
Acacia, No. 327,
Puritan, No. 339,
Normal, No. 523, and
Knickerbocker, No. 642.

The other Clinton Room Lodges, Arcana, No. 246; Hiram, No. 449; and Scotia, No. 634, celebrating the Jubilee under other auspices.

1. Prayer.
2. "Old Hundred."
3. Reading of Grand Master's Address,
Bro. W. R. Spooner—*Knickerbocker.*
4. Organ Solo, - "Massaniello," - - - *Auber*
Bro. G. Froelich—*Naval.*
5. Dialect Recitation,
W. . Bro. Edward Lauer—*Puritan.*
6. Selection, - - - - - *Knickerbocker Quartette*
1st Tenor, Bro. C. W. McKown.
2d Tenor, W. . Bro. James M. Smith.
1st Bass, W. . Bro. LeGrand McKown.
2d Bass, Bro. James A. Thomas.

7. Cornet Solo, - "Daisy Polka,"
Bro. Melvin E. Hager—*Acacia*.
8. Song, - - - "Faithful," - - - *Roeckel*
Miss Edith Furman.
9. Piano Solo,
Bro. Geo. Danna Smith—*Puritan*.
10. Vocal Duet, - "Echoes," - - - *Moir*
Miss Lena Wolfe and Mr. Alfred Kunz.
11. Scotch Song,
Bro. Thos. B. Reid—*Normal*.
12. Recitation,
Bro. C. H. Miller—*Puritan*.
13. Overture, - - Trio, - - - *Dimond*
Pianist, Master A. Magner.
Violin, Master Freddie Hager
Cornet, Bro. Melvin E. Hager.
14. Song, - "'Tis all that I can say," - *Hope Temple*
Miss Josie Seebach.
15. Solo, - - "The Maid of Kent," - - *L. Diehl*
Miss W. Goessling.
16. Irish Comic Song,
Mr. Harry Merritt.
17. Violin Solo, - "Il Trovatore," - - *Verdi*
Master Freddie Hager.
18. Solo, - - "Non E Ver," - - *Mattei*
Mr. A. Wunsch.
19. Recitation,
Bro. Thomas Leigh—*Naval*.
20. Selection,
Bro. Geo. Drake Smith—*Puritan*.
21. Finale, Doxology.

Master of Ceremonies.

R.:W.:Bro. Washington Mullen, of No. 69.

Committee.

W.:Bro. Frank W. Goodrich, of No. 69, *Chairman*.

Bro. John F. Wallberg, of No. 642.

W.:Bro. John A. Bollmeyer, of No. 11.

Bro. Guido Furman, M.D., of No. 16.

W.:Bro. Edward Lauer, of No. 339.

Bro. W. R. Spooner, of No. 642, *Secretary*.

Masters of Participating Lodges.

Lodge of Antiquity,	-	-	-	-	John A. Bollmeyer.
Prince of Orange Lodge,	-	-	-	-	Oswald N. Cammann.
Naval Lodge,	-	-	-	-	Frank W. Goodrich.
Acacia Lodge,	-	-	-	-	James D. Outwater.
Puritan Lodge,	-	-	-	-	Edward Lauer.
Normal Lodge,	-	-	-	-	Hugh Sutherland, M.D.
Knickerbocker Lodge,	-	-	-	-	James M. Smith.

MASONIC HALL, NEW YORK.

GORINTHIAN ROOM.

PRESS REPORT.

Copestone Lodge, No. 641, had a pleasant gathering. The Lodge room in the Temple was filled to its utmost capacity, and brotherly love and good feeling reigned supreme. The affable Master, W.:Bro. W. J. Matthews, was at his best and courteously welcomed the visiting brethren, among whom was a large delegation from Eureka Lodge, No. 243. One of the features of Copestone is the regular attendance of so many of its Past Masters. W.:Bro. Chas. F. Hotmer, the Poet Laureate of the Lodge; Tom Moore, the ritualist; W.:Bros. McFaul, Woodcock, Grant, Demarest and Callahan, who vie with each other in making every communication pleasant and agreeable. The proceedings were opened with prayer by the Rev. James H. Hoadley, and after the reading of the Grand Master's address and the singing of the Doxology, the brethren were entertained by the reading of a poem written expressly for the occasion by the Poet Laureate of the Lodge, and by the singing of several songs by the Brooklyn Quartette. Quite a large number of distinguished brethren were present. After the Lodge closed they adjourned, as is their custom, to an appropriate place to refresh the inner man and to enjoy themselves befitting so great an occasion.

MASONIC HALL, NEW YORK.

COMPOSITE ROOM.

In compliance with the request of Frank R. Lawrence, Grand Master of Masons of the State of New York, Amity Lodge, No. 323, in connection with Atlas Lodge, No. 316 ; Atlantic Lodge, No. 178 ; Charter Oak Lodge, No. 249 ; Piatt Lodge, No. 194, and Dirigo Lodge, No. 30, assembled in the Composite Room to participate in the Jubilee exercises, commemorative of the payment of the debt heretofore existing on the Masonic Temple.

W.·Bro. Butler, of Atlantic Lodge, called the large assemblage of brethren to order, and introduced as the presiding officer R.·W.· Ephraim W. Richardson, of Charter Oak Lodge, who was greeted by the brethren with the honors due his exalted station, after which the R.·W.·Bro. made a few appropriate remarks.

A most beautiful and touching prayer was then offered by Rev. Bro. Morgan, of Altair Lodge, which was followed by the brethren in the singing of "Old Hundred." The task of reading the Grand Master's address was allotted to R.·W.· Edward Dodd, of Atlas Lodge, who in its delivery entered heartily into the feelings of its author. As a token of esteem and appreciation, the Grand Master was tendered the honors due his exalted position.

The remainder of a most admirable programme, which had been prepared for this occasion was then carried out, to the evident gratification of all present.

The addresses of W.·Bro. Mapes and Rev. Bro. Morgan were exceedingly appropriate and eloquent and were received with loud applause, which they fully deserved.

The singing of the Hatton Quartette was of a very high order.

After the benediction, the brethren were dismissed.

JAMES T. BATES,
Secretary.

PROGRAMME.

1. Overture, Organ, "Pique Dame," - - - *Suppe*
Bro. Geo. A. Russell.
2. Prayer,
Rev. William Hamilton Morgan.
3. "Old Hundred."
4. Reading, Grand Master's Address,
R.:W.:Bro. Edward Dodd.
5. Quartette, - "Robin Adair," - *Buck*
Hatton Quartette,
R. H. See, L. H. Knapp, C. H. Clarendon, F. J. Crisfield.
6. Remarks,
W.:Bro. John A. Mapes.
7. Solo, Selected,
Samuel Back.
8. Recitation, - "How we Hunted a Mouse," - *J. Jenkins*
Camille De Veze.
9. Address,
Rev. William Hamilton Morgan.
10. Quartette, - "Father's Lullaby," - - *Wiske*
Hatton Quartette.
11. Recitation, "Shanghai Schlausenheimer Imbroglio,"
Camille De Veze.
12. Solo, Selected,
Julius Lamkan.
13. Quartette, - "Good Night,"
Hatton Quartette.

Presiding Officer.

R.:W.:Bro. E. W. Richardson, Charter Oak Lodge, No. 249.

Committee of Arrangements.

W.:Bro. A. A. Butler.

W.:Bro. B. Van Hennik.

Masters of Participating Lodges.

Charter Oak Lodge, E. W. Richardson.

Atlantic Lodge, A. A. Butler.

Amity Lodge, B. Van Hennik.

Atlas Lodge, C. G. Paterson.

Piatt Lodge, Chas. Emmett.

Dirigo Lodge, A. Morris.

MASONIC HALL, NEW YORK.

CLINTON ROOM.

R.·W.· EDWARD M. L. EHLERS,

Grand Secretary.

MY DEAR SIR AND BROTHER : I have the pleasure to send to you an account of the meeting of the 29th (Latin) District, which took place last evening in the Clinton Room, Masonic Temple.

About 175 brethren were present ; also W.·Bro. L. Dumont, Master of La Sincerité Lodge ; W.·Bro. G. I. Dubois, Master of L'Union Française ; W.·Bro. L. Perrot, Master of La Clemente Amitie Cosmopolite ; W.·Bro. F. Morales, Master of La Fraternidad ; W.·Bro. C. Aimone, Master of Garibaldi, and W.·Bro. P. Rigali, Master of Italia Lodge.

A few minutes after 8 o'clock the exercises were opened with a prayer to the Almighty. This was followed by reading the address of the Most Worshipful Grand Master.

Addresses were also made, in French, by W.·Bro. L. Dumont ; in Spanish, by W.·Bro. F. Morales, and in Italian, by W.·Bro. P. Rigali.

Bro. Hart, organist of La Clemente Amitie Cosmopolite Lodge, presided over the organ, and we had some singing in French and Italian.

Altogether it was a joyous and happy meeting, which terminated at about 10 o'clock.

Yours fraternally,

PETER PENNELLI, *D.D.G.M.*

MASONIC HALL, NEW YORK.
LIVINGSTON ROOM.

EDWARD M. L. EHLERS, Esq.,

Secretary Grand Lodge State of New York :

DEAR SIR AND BROTHER: In accordance with the letter of the Most Worshipful Grand Master, Frank R. Lawrence, the members of the Lodges meeting in the Livingston Room, Masonic Hall, gathered together informally on Wednesday evening, April 24, 1889, to jointly celebrate the Jubilee of the extinguishment of the debt on the Hall. The meeting was called to order at 8 o'clock by W. Bro. Ulysses Baker, Master of Sagamore Lodge, No. 371, assisted by W. Bro. J. A. Westervelt, Master of York Lodge, No. 197; W. Bro. H. L. Marks, of Master Franklin Lodge, No. 447; R. W. Bro. Philander Reed, Master of Girard Lodge, No. 631; W. Bro. R. W. Moore, Master of Merchants' Lodge, No. 709.

On calling the roll, the Lodges present and participating in the exercises were: York Lodge, No. 197; Sagamore Lodge, No. 371; Franklin Lodge, No. 447; Girard Lodge, No. 631, and Merchants' Lodge, No. 709.

W. Bro. U. Baker, in a short address, stated the object of the meeting, and asked the brethren to join him in prayer, after which the Jubilee hymn "Old Hundred" was sung. The address of the Most Worshipful Grand Master was read by Bro. C. G. Wilson, of Sagamore Lodge. Eloquent addresses were made by R. W. Bro. Patterson, W. Bro. J. A. Westervelt and W. Bro. Quick, of York Lodge; also by R. W. Bro. Reed, of Girard Lodge; R. W. Bro. E. P. Campbell, W. Bro. Morris Wilkins and Bro. C. G. Wilson, of Sagamore Lodge.

Bro. F. W. Tuttle gave a very pleasing recitation. A solo, on the trombone, by Master Williams, accompanied by Master Gunn, was heartily applauded. Mr. Swan,

organist of De Witt Chapel, presided at the organ, and during the evening played several solos. The exercises were brought to a close by all joining in singing the Doxology.

Fraternally yours,

HARRY BAKER,

Secretary, Joint Meeting.

MASONIC HALL, NEW YORK.

IONIC ROOM.

The celebration of the Masonic Jubilee, April 24, 1889, under the auspices of the Lodges whose regular communications are held in the Ionic Room, Masonic Hall, was held in the Ionic Room, and participated in by the following Lodges :

St. John's, No. 1 ; Pacific, No. 233 ; Constitution, No. 241 ; Continental, No. 287 ; St. Nicholas, No. 321 ; Adelpbic, No. 348, and Roome, No. 746.

The meeting was called to order by the Chairman, W.:Bro. Horace J. Arne, Master of St. John's Lodge, at 8.05 P.M.

The opening prayer was offered by Bro. Rev. John Owen Bache, which was appropriate to the occasion, and was followed, at 8.15, by the singing of "Old Hundred" as though the words came from the bottom of the heart of every brother present.

The Decoration Committee had done well their part, having evidently borne in mind the fact that "first impressions are lasting," for the tasteful display of bunting and flowers was most pleasing to behold. The first impression made by the decorations was fully carried out by the Entertainment Committee, who furnished the following interesting and well-rendered selections, after the reading of the Most Worshipful Grand Master's address by the Chairman, beginning with a quartette, by Continental Lodge's Club ; a recitation, by Master Williams

(aged 13 years), which was rendered in such a manner as to be encored heartily ; Master Wm. Gunn (aged 14 years) next gave an organ solo, handling the large pipe-organ like a veteran ; a recitation, by W. Bro. A. E. Pressinger, was followed by the Delta Quartette, composed of Messrs. W. V. Darling, John Haight, Thos. Wilson and W. J. Ralburn, who sang "Come Where the Lilies Bloom" ; Bro. Rev. J. O. Bache then discussed a case of "Circumstantial Evidence" ; Messrs. Geo. Bleekman and W. F. Condit, of the Metropolitan Concert Co., convinced the brethren present of their proficiency in singing, by rendering solos in an admirable manner ; a recitation, by Bro. Churchill, was followed by an organ solo by Bro. John Ashmall ; the Delta Quartette then gave another quartette, after which a vote of thanks was tendered W. Bro. Henry Schmidt, Master of Pacific Lodge, and Bro. C. Griswold, Junior Warden of Roome Lodge, for their services as Chairman and Secretary of the preliminary meetings, which had tended to render the celebration a success. The meeting then closed, all present testifying by their smiles the enjoyment they had received. The piano used was the celebrated "Herlach," and was kindly furnished by Mr. S. B. Robertson, the agent.

C. GRISWOLD, *Secretary.*

MASONIC HALL, NEW YORK.

TUSCAN ROOM.

A Special Communication of St. Cecile Lodge, No. 568, was held in Tuscan Room, Masonic Hall, on Wednesday, April 24, A.L. 5889, at 7.30 o'clock P.M., in conjunction with other Lodges meeting in that room, to celebrate the payment of the debt on the Masonic Hall, and in obedience to the summons of the Grand Master.

The other Lodges participating were : Lafayette Lodge, No. 64, W. Irving Adams, W. M. ; Silentia Lodge, No. 198, John Shannon, W. M. ; New York Lodge, No. 330, George W. Anderson, W. M. ; Americus Lodge, No. 535, O. A. Thompson, W. M. ; Livingston Lodge, No. 657, M. J. White, W. M. ; Ancient Lodge, No. 724, William Gibson, Jr., W. M.

The Lodge was opened by W.:Bro. John E. Morse, Master, in the M. M. Degree, in ample form and with prayer. The presiding W.:Bro. announced the purposes of the communication and the nature of the proceedings. By request of the Grand Master, "Old Hundred" was sung, at 8.15 o'clock precisely, after which the address of M.:W.:Frank R. Lawrence was read by W.:Bro. Morse. The following exercises were then had for the entertainment of the brethren : Bro. Julius Kahn, recitation, "Reminiscences of Two Thousand Years Ago" ; Bro. George S. Weeks sang, "The Night Bird's Coming" ; Bro. Donevan, in his happy style, gave "Mrs. Fogarty's Christmas Cake," and responded with "His Funeral's To-morrow" ; W.:Bro. Anderson, of New York Lodge, gave a reading, entitled "The Modern Spartacus to his Followers." Bro. Hutchinson, of New York Lodge, gave a recitation ; Bro. Chase sang ; Master Williams played a trombone solo ; Bro. Endris, of Livingston Lodge, gave a humorous recitation ; Bro. N. D. Mann played a piano solo ; Bro. De Watteville sang, "Simon, the Cellarer" ; Bro. Johnson, of Lafayette Lodge, contributed a dialect recitation, and responded to an encore ; W.:Bro. Anderson sang "The Steam Arm," and responded to a recall with "The Stage-Struck Irishman" ; Bro. Perpignan gave a comic recitation, and Bro. Chase, a song.

Other distinguished brothers present were : W.:Bro. Black, of Lafayette Lodge, and W.:Bro. Purdy.

At the conclusion of the exercises, the brethren of St. Cecile, and many friends, adjourned to the restaurant of

Bro. Jauss, 419 Sixth avenue, where a banquet was prepared for their enjoyment.

GEORGE H. MOORE,
Acting Secretary.

MASONIC HALL, NEW YORK.

DORIC ROOM.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary, etc. :

DEAR SIR AND BROTHER: With this, I have the pleasure to hand you a full report of the Jubilee exercises in the Doric Room, prepared by Mr. William Gill, from his stenographic notes.

Very truly and fraternally,

EDWARD H. WARKER.

One of the most picturesque and varied of the celebrations in honor of the great event was held in the Doric Room. It was unique, from the fact that the Doric door was the only one in all the building that swung inward on its hinges, and so remained throughout the evening. The sauntering throng that had come to join in the general rejoicing was attracted by this innovation, and early in the evening Doric Room was crowded to its fullest limit. The circular below shows how it came about:

MASONIC HALL.

NEW YORK, April 20, 1889.

DEAR SIR AND BROTHER:

A joint celebration, to commemorate the freedom of the craft from the debt of the Hall and Asylum Fund, will be held in the Doric Room, on the evening of Wednesday, 24th inst., under the auspices of Astor, Excelsior, Howard, Montgomery and Republic Lodges.

A programme consisting of literary and musical exercises, and several new and novel features has been arranged in connection with the ceremonies recommended by the Grand Master.

It is earnestly requested that all be present at the opening of the proceedings, which will commence at 8, P. M., precisely.

A cordial invitation to attend is extended to yourself and friends.

Fraternally yours,

JOHN F. STEEN, Master, Astor Lodge, No. 603.

GEORGE BURNHAM, Jr., Master, Excelsior Lodge, No. 195.

FREDERICK B. HOUSE, Master, Howard Lodge, No. 35.

EDWARD H. WARKER, Master, Montgomery Lodge, No. 68.

WARREN H. BURGESS, Master, Republic Lodge, No. 690.

EDWARD H. WARKER, *Chairman*.

FREDERICK B. HOUSE, *Secretary*.

Albion Lodge had been invited to make it a sextette of Lodges, but a prior arrangement for a family celebration outside the building prevented. Albion Lodge, however, was represented in the person of its Master, R. W. John Stewart. The swarming visitors were met at the door and cordially welcomed by Chairman Edward H. Warker and his fellow committeemen, who soon were at a loss to even find room for a camp-chair. When Chairman Warker finally made his way to the platform to open the evening's exercises, the scene that confronted him was a charming one. The light that flooded the hall fell upon a noble array of shirt bosoms in which diamonds sparkled. Interspersed here and there through the hall ladies in bright attire were grouped. Profusely scattered about, in orderly confusion, were pots and stands and great bouquets of flowers, while from ceiling and on walls hung bunting in graceful festoons. It was no wonder that a broad smile of contentment spread itself over the Chairman's countenance as he gazed upon the picture.

But back of him upon the wall was something that piqued the eye of curiosity and spoke of surprises to come. Three broad squares of the wall were hidden by drapery. When, in the course of an admirable speech, Bro. Warker drew aside these veils at appropriate junctures, he disclosed three pictures, two of which might be termed, respectively, "In the Depths," and "Above the

Clouds." They were only made of figures, but they told a story of hopefulness, pluck, boundless energy, Christian charity and the brotherhood of man unsurpassed by that of any painting that ever came from the brush of artist. Here they are in all their eloquent simplicity :

<p>MASONIC HALL AND ASYLUM FUND. 1885—Dec. 1. Bonded Debt, \$485,000.00. Cash on Hand, 0.</p>
<p>MASONIC HALL AND ASYLUM FUND. 1889.—April 24. Bonded Debt, 0. Cash on Hand, \$106,000.00.</p>

Only that and nothing more. But those who looked on understood. They cheered those speaking pictures with tongue, and heart and hand, and it is probable that, rough scrawls though they were, they will be handsomely framed and become a part of the permanent adornment of the Doric Room. They had a fitting center-piece in a picture of Grand Master Lawrence, who was accorded a generous share of the enthusiasm provoked by the exhibit he had done so much to bring about.

But before his address, as he let the gavel fall, Chairman Warker said :

"Brethren, the first lesson taught in Free Masonry directs that we should not enter upon any great undertaking without first invoking the aid of Deity. I ask you, therefore, to lend a reverent ear while the Chaplain offers a prayer."

The assembly rose while W.:. Fred. B. House prayed :

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces, Thou hast promised that where two or three were gathered together in Thy name, Thou wilt be in their midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Free Masonry may

so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that this assemblage at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen."

After the chanting of the Lord's Prayer and the singing of "Old Hundred" by the assembly, the Chairman introduced W. W. Warren H. Burgess, Master of Republic Lodge, No. 690, who read the Grand Master's address. Then followed the address of Chairman Warker on "Hall and Asylum Fund."

"To the active and ardent Mason," he said, "who is so largely represented here to-night, the subject of the Hall and Asylum Fund has become somewhat threadbare. Most of you know, and look upon it as a tradition, that the Asylum Fund was created about 1840 by the voluntary contribution of Brother Greenfield Pote, then the Grand Tyler of the Grand Lodge. Upon looking through the records we find a little discrepancy in the statements as to the time when this movement began, and perhaps it may not be uninteresting to those, even, who have participated in this work during the past four years, to be reminded of how the work started.

"The late Grand Secretary, Dr. Austin, was the treasurer of the original Hall and Asylum Fund, and in 1872, at the June session of the Grand Lodge, he reported that the Hall and Asylum Fund had its origin in 1843, when a petition was laid before the Grand Lodge at its Annual Communication, proposing the establishment of a Masonic Hall and Asylum, and accompanied by a subscription list signed by one hundred Masons. This plan was sustained by the Grand Lodge, and the accounts of the subsequently appointed trustees of the Fund show contributions from 1844 to 1846 of \$873.83. From this time to October 3, 1858, the fund advanced to \$12,879.79, and was transferred on the 17th of November, 1858, to Brother James M. Austin, as treasurer of the new trustees, to-

gether with a transfer from the permanent fund of the Grand Lodge of cash in the sum of \$3,444.75 ; bank stocks, \$8,325 ; which, with receipts from interest, dividends, etc., amounting to \$3,344.52, made the fund on May, 31, 1859, \$27,994.06. In the ten years subsequent to this, ending May 31, 1869, the fund had increased to \$334,729.01. From 1869 until the 16th March, 1872, when the report was prepared, the total fund had grown to the enormous proportions of \$650,668.54. At this time, you will recollect, the foundation-stone of this building was laid, in the spring of 1870, and two years thereafter the committee reported that this property at that time had cost \$621,463.81, and there was in cash in the trust companies at that date \$29,204.73.

“ From 1844, when the subscriptions to this Fund began, up to May 1, 1876, the total receipts from all sources—from the revenues of this building, from the interest on moneys in hand, dividends, Masonic fairs, balls, entertainments and voluntary contributions—amounted to \$1,596,602.33. The total cost of this property, at this latter date, was \$1,590,262.96, leaving a balance of \$6,439.37. At that time, the Fund was indebted in the shape of bonds to the amount of \$794,015, drawing 7 per cent. interest. From the revenues of the building, after 1876, and from the excess of moneys received by the Grand Lodge, over and above the amount required to pay the running expenses of the Grand Lodge, the indebtedness was yearly reduced, until about four years ago. They say that figures appeal very strongly, and I propose to show you the condition of affairs in December, 1885,” and Mr. Warker tore away the covering from the exhibit on the wall—

MASONIC HALL AND ASYLUM FUND.

1885—Dec. 1. Bonded Debt, \$485,000.00.

Cash on Hand, 0.

“ Not a very cheerful outlook,” he continued, and the shaking heads in the audience evidenced agreement with him. “ Then,” he went on, “ came the effort, inaugurated in October, 1885, by the present Grand Master, to reduce this debt. We are all so familiar with this portion of the labor that it does not require anything further than to show you, having seen one side of the story, how the other looks,” and off came the veil that hid this eloquent placard :

<p>MASONIC HALL AND ASYLUM FUND. 1889—April 24. Bonded Debt, 0. Cash on Hand, \$106,000.00.</p>

A great cheer went up. The ladies waved their handkerchiefs and smote their gloved palms with vigor, while the men rose from their seats and shouted lustily as the Chairman's clever manipulation brought the contrast so vividly before them. When they were quiet again, Mr. Warker continued :

“ You have all been informed, brethren, that the Grand Lodge, in order to fitly commemorate this occasion, has struck a medal. On one side is the inscription, ‘ The hand of the Lord hath wrought this. ’ Well, brethren, that is true ; but Almighty God always produces an instrument to accomplish His work. Now, who is the Moses that has led the Masonic fraternity out of the house of bondage ? Who, under the blessing of Almighty God, permits us to assemble here to-night upon such a joyful, such a remarkable occasion as this ? ” A sweep of the Chairman's hand ; the features of Grand Master Lawrence were revealed, and again the audience broke out into enthusiastic demonstrations that drew the curious brethren from the rooms below and round about.

“ I am very glad, brethren and friends,” Mr. Warker went on, “ to be able to say to you, that the Grand Mas-

ter very kindly promised me, yesterday, that just as soon as he could escape from the Grand Lodge Room he would be happy to visit us here, even if it was for a moment only. I know that we will be favored with his company during the course of the evening, and that it will afford us all a great deal of pleasure to greet him in a loyal manner. I think we have said enough about the Hall and Asylum Fund. You see the condition that we were in ; you see the condition that we are in to-night, and the Grand Master's address points to the condition that we hope to be in in the near future." (Applause.)

After the singing of a selection, "Mystery," by the Zethus Male Quartette, R. : W. : John L. Reid read the following communication and accompanying address from the Rev. George R. Van De Water, D. D. :

ST. ANDREW'S CHURCH,
RECTOR'S OFFICE, 108 EAST 128TH STREET.

MY DEAR FRIEND AND BROTHER :

Please make my sincerest regrets to our Worshipful Master, and explain to him that nothing but *physician's positive injunctions* would have kept me away from the Jubilee exercises.

I have no voice, but I have some thoughts, which I have penned *as inclosed*, which you can read for me.

With kindest regards to all the brethren,

Believe me, faithfully yours,

April 23d.

GEORGE R. VAN DE WATER.

AN ADDRESS

On the occasion of the celebration of the payment of the debt upon the Masonic Temple, dedicated to Republic Lodge by its Chaplain, GEORGE R. VAN DE WATER, April 24th, 1889.

From the beginning of the world, men have obeyed a natural instinct in meeting together to celebrate the conclusion of any work in which they have had mutual interest and concern.

It is in every way fitting and right, therefore, that in answer to a summons from our chief executive officer, we, Free and Accepted Masons of several Lodges within this jurisdiction, should congregate to-night, solely for the purpose of celebrating the completion of a work that has been in progress among us "10, these many years."

The minds that devised this noble structure within whose walls we are now gathered, the hands that drew its plans and labored in its erection, the voices that lifted up reverent tones of adoration when its cornerstone was securely set in its strong foundations—many of these have long since passed from earthly courts and been gathered to their fathers.

They labored well. We have entered into their labors. They did wisely to build for their future. We are the posterity who have enjoyed the result of their exertions. Let the first word uttered here be one of affectionate recognition of the faithful services of our Masonic ancestors, who, with becoming diligence, unusual faith, keen foresight, builded better than they knew when they laid these grand foundations and reared upon them this exalted Temple of Masonry.

There is a time for planting. There is another for watering. There is a third season, when, former conditions faithfully fulfilled, one has the right to expect abundant increase. Our Masonic records will reveal the names of those who planted here. We know from present history, from current information, who have been pouring the dew upon the seed that it may fructify. Under the skillful leadership of a MASTER Mason, a Worshipful Master, a Most Worshipful Master, an indefatigable laborer, one who had convictions of duty, and had what is better, the courage of them, we all have done our part toward redeeming this fair structure from its bondage of debt, until at this moment we stand within its walls, conscious that not one penny of encumbrance rests upon our investment, exultant not only that we

have a Temple, but that, by the Grace of God, we own a Temple of Masonry in the City and State of New York.

Fitting, indeed, is the time when we gather for this purpose. Its coincidence with the great centennial season, when a whole nation will be represented in our metropolis to commemorate the one hundredth anniversary of the inauguration of its first President, is a thing to be noted. Our first President was a marvelous man, raised up by God at a special time, for a special and marvelous mission. He was made of sterner stuff than men since have shown in their composition. The mold in which George Washington was cast the Almighty seems to have used once, once only, and then destroyed. The greatest English statesman of this day stops in the midst of a busy career to pay homage to the memory of our greatest statesman, and acknowledges that to him he owes most of his greatness and power. We Masons have the right, especially at this time, to recall that George Washington was a Mason, a Master of a Lodge, and that when he was inaugurated the First President of the United States of America, he took his solemn oath upon a copy of Scriptures, the property of St. John's Lodge, in this metropolis. Singularly appropriate, therefore, is this time of our Jubilee celebration of the freedom from all debt upon our first great Masonic Temple in this city and State. We rejoice as Masons, while we felicitate one another upon the happy possession of a magnificent structure in the chief metropolis of a country, the greatest of the earth, whose father is no less conspicuous as Mason than remarkable as man and soldier, Executive and statesman.

But there is still another reason for our exultation. Freeing this building from debt enables us to add largely, each year, to a fund already established for the maintenance of a comfortable home, for such widows and orphans of our brethren in this State as may need its sheltering care and bounty.

Our Temple is, therefore, the monument of something other than goodly stones and fair proportions. This structure stands for a Masonic principle ; every stone in it is alive with love, and therefore precious. It will make us feel happy when in the future we pay our dues, and have the sublime satisfaction of knowing that the income from this Temple will be applied to the sweet claims of charity ; that we believe in our hearts what in our secret work we say with our lips, and fulfill in our lives the principles we symbolize in our ancient rites and ceremonies.

Masonry builds itself upon solid foundations. Demanding belief in God before one dare to cross its threshold, it emphasizes love to neighbor at every step of progress through all its sublime mysteries. Masonry teaches charity with the constancy almost of a continuous revelation. And the reason why we chiefly rejoice to-night is, that we are going hereafter, in the State of New York, to do more of this teaching by the actual process of performance than hitherto we have done. Nobody disbelieves in the purity and excellence of Masonic principles. But as Judas Iscariot never converted a sinner, so the barren principles of Masonry enunciated in work never won advocacy for the sacred cause. People of the world have the right to demand that every tree be known by its fruits. Hereafter, in the State of New York, we shall have ready at any time, at any moment, on call, the fruits of Masonic charity to exhibit. God has put enough money and goods in this world to provide for the people in the world. He has not arranged, nor do I believe that He wills, for all men to be equally dowered. But by the exercise of charity He provides that the weaker shall be succored, the poorer supported by the stronger and the well-to-do. Masonry has its share in this God-given task. We recognize herein our responsibility. We are thankful for the privilege thus given us. We covet opportunity to show that we are ready to go on foot, even bare-foot, to

help a brother, to put hand to back in time of extremity, to succor the widow, and lead gently the orphans of those whom we have sworn to love as brethren.

So let us rejoice that this crowning grace of humanity, this sublimest principle of Masonry, this holiest right of the soul, this admirable function of the heart, this golden link which binds us to duty and to truth, this redeeming principle that chiefly reconciles man to his brother, this Christlike charity, so prophetic of present pleasure and eternal good, finds at last in an unencumbered Masonic Temple in the City and State of New York a visible embodiment. Every eye that looks upon it, every passer-by who admires it, every uninitiated man who enters to learn its marvelous mysteries, will regard it hereafter as a voice from heaven speaking in tones something like these: "Charity suffereth long and is kind"; "Charity beareth all things, believeth all things, hopeth all things, endureth all things"; "There abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." And in all the coming years bereaved widows and fatherless children will lift up their grateful hearts and bless those who, ministering Masonic charity so richly, bless them. For these reasons, brethren, I rejoice and say, "Praised be God for all these benefits He hath poured on us."

An excellent entertainment was then proceeded with. In the course of it, according to promise, Grand Master Lawrence appeared and was enthusiastically received. Being escorted to the platform, he spoke substantially as follows:

R.:W.:BRO. WARKER AND BRETHREN:

I am very glad, indeed, to have the privilege of looking in upon the brethren here assembled and to unite with you in the general rejoicing of the craft in this State. I have just come from the exercises held in the Grand Lodge Room under the auspices of the Grand Lodge, and I am pleased to inform you that our brethren

all over this great State have generally observed the day. Telegrams and congratulatory letters from all quarters have been received, and I doubt not but that the general observance of the day we celebrate will long be remembered by our entire craft.

I am exceedingly glad to visit your assembly, because among the Lodges under whose auspices you are met, is the Lodge of which I am a member ; I do not come here, brethren, to make a speech, but simply to offer you my congratulations and to pass on to other meetings of similar character in the building. I am sure we all have reason to rejoice. I regret that I cannot remain longer with you to listen to the charming programme you have prepared for the occasion, and must content myself by wishing you “ good-night.”

HARTFORD, CONN., April 20, 1889.

EDWARD H. WARKER, Esq.,

Representative Grand Lodge, Conn.:

DEAR SIR AND BROTHER : Your favor of the 16th came duly to hand ; contents noted.

As the Representative of the Grand Lodge of New York, near the Grand Lodge of Connecticut, I extend my congratulations for the extinguishment of your debt, so successfully accomplished by the exertions of your M.:W.:Grand Master Lawrence. In view of the near approach of the completion of a Temple for the support of the widows and orphans of your jurisdiction, I have the honor of submitting the following sentiment :

“ May this new Temple of Charity exceed the glory of your former home, and prove the crowning arch of glory to the Craft in your jurisdiction.”

Very truly and fraternally,

JOHN G. ROOT,

Representative G. L. of New York.

The full programme of the evening was as follows :

EXERCISES.

1. Prayer.

W.:Fred. B. House.

2. "Lord's Prayer," - - - - - *Chant*
Zethus Male Quartette.
3. "Old Hundred," - (*To be sung standing.*)
4. Grand Master's Address.
Read by W.:Warren H. Burgess.
5. Hall and Asylum Fund.
R.:W.:Edward H. Warker.
6. "Mystery," - - - - - *Decker*
Zethus Male Quartette.
7. Address.
Rev. George R. Van de Water.

ENTERTAINMENT.

1. Overture, - - - - - *Organ*
Francis J. Barrett.
2. Recitation, - - "Lascar," - - *Frank Duprez*
Encore, - - "Macy's," - - *Anon*
John A. Mackey.
3. Cornet Solo.
S. H. Crook.
4. Recitation, - "Locomotive Fireman's Story," - *Anon*
Encore, - - "Nobody Knows," etc., - - *Oofly Goofy*
George S. Robinson.
5. "Annie Laurie." - - - - - *Giebel*
Zethus Male Quartette.
6. Edison's Phonograph.
7. Recitation, - "True Fraternity," - - *Emmet*
Encore, - "Been to the Play," - - *Emmet*
Harry W. Emmet.
8. Tenor Solo, - - "Anchored," - - *Watson*
Clarence T. Steele.
9. Recitation, - "Montgomery Guards," - - —
Encore, - "A Story in Three Chapters," - - —
Maurice E. McLaughlin.

10. Hunting Glee, "With Hawk and Hound," - - *Bishop*
Zethus Male Quartette.
11. "Irishisms."
Encore, - - Dialect Stories, - - -
Chas. H. Govan.
12. Edison's Phonograph.
13. "The Vagabonds," - - - - *Trowbridge*
Wauhope Lynn.

[Mr. James S. Burdett, the celebrated humorist, though not on the programme, gracefully responded to the demands of the audience and gave several of his inimitable selections.]

"Auld Lang Syne."

Lebanon Lodge, No. 191.

R. : W. : BRO. EDWARD M. L. EHLERS :

DEAR SIR AND BROTHER : In accordance with a resolution passed by Lebanon Lodge, No. 191, at its regular Communication, April 16, 1889, the Master, Wardens and a large delegation of the brethren of the Lodge attended the Jubilee services, held in the Doric Room, Masonic Temple, on the evening of April 24th, after which they adjourned to the Hotel Louvre, No. 53 West Twenty-eight street, where a very fine banquet had been provided, and after partaking of the same they listened to short speeches by W. : Bros. George Burnham, of Excelsior Lodge ; J. W. Jenkins, of Chancellor Walworth Lodge ; W. : Bro. Fisher, of Empire City Lodge and W. : Bro. Laffin, of Lebanon Lodge, and some very fine singing by W. : Bro. Morris, Master of Lebanon Lodge, and all went to their homes at a seasonable hour, well satisfied with the evening's enjoyment.

Fraternally,

CHARLES W. RICHARDS,
Secretary.

Templar Lodge, No. 203, and Pyramid Lodge, No. 490.

Pyramid Lodge, No. 490, conjointly with Templar Lodge, No. 203, held a Special Communication this evening, at the Lodge rooms, 161 Eighth avenue, where the Jubilee ceremonies, held in commemoration of the extinguishment of the debt on the Masonic Hall and Asylum Fund, were appropriately observed. The Lodge was opened on the Third Degree of Masonry in due and ancient form, with W.:Bro. F. B. Staats, of Pyramid Lodge, in the East, W.:Bro. William Watts, of Templar Lodge, in the West and Bro. John Watt, of Pyramid Lodge, in the South, and one hundred and thirty-five members of Pyramid Lodge and a large number of Templar Lodge members duly assembled.

After fraternally receiving the visiting brethren the M.:W.:Grand Master's address was read and ordered to be spread in full upon the minutes. The hymn "Old Hundred" was then sung by the brethren with a will born of joyful enthusiasm. W.:Bro. Duke, of Templar Lodge, delivered the opening address, which was highly complimentary to the able and successful manner in which the Grand Master had labored to bring about this happy result.

W.:Bro. John Spence, of Pyramid Lodge, entertained the brethren with some happy remarks very appropriate to the occasion. Bro. Rev. M. H. Pogson, D.D., of Chancellor Walworth Lodge, held the brethren in rapt attention by his eloquent remarks on the event we celebrate. W.:Bro. Rev. Stephen Merritt, of Templar Lodge, reviewed the progress of Free Masonry in this jurisdiction, and extolled those who had wrought so zealously in the noble work of clearing us from debt. W.:Bro. M. L. Ritchie, of Pyramid Lodge, showed how great things could be accomplished by energy and perseverance.

R.:W.:Bro. Wm. J. McDonald, Grand Representative

of the Grand Lodge of the State of Illinois, was received with the grand honors, and in a very neat speech congratulated the brethren on the bright prospects that were before them. Bro. Robinson, of New Jersey, spoke in flattering terms of the great good the fraternity in this jurisdiction would now accomplish. W.:Bros. Wm. and Robert Watts, of Templar Lodge, made touching addresses, which were enthusiastically received.

Bro. John Cook, of Pyramid Lodge, encouraged the younger members of the fraternity to do all they could for the proposed new Asylum. There were also appropriate speeches by W.:Bros. Brown, Hall, Aitchison, Staats, and Bros. Kennedy, Sweeney, Austin and Halkell, of Pyramid Lodge, and W.:Bros. Anderson and Dubois, and Bro. Williams, of Templar Lodge ; also by W.:Bros. J. S. Fraser, of Americus Lodge ; Jas. S. Manning, of Jamaica Lodge, and A. McGrath, of Concord Lodge.

The Lodge ceremonies being concluded, the foregoing minutes were read and approved, and the Lodge closed in peace and harmony, in due and ancient form ; after which the brethren repaired to the banquet hall, where a bountiful repast was spread for all present, and, after refreshing the inner man, there were appropriate songs, recitations and speeches, by Bros. White, McAllister, Aitchison, Boyd, Austin, Hendry, and others. The toast to the Grand Lodge of the State of New York was responded to by W.:Bro. John Spence ; to the M.:W.:Grand Master, by W.:Bro. Robert Watts ; to the Ladies who so nobly assisted us, by W.:Bro. Manning and Bro. French ; to Our Sister Jurisdictions, by R.:W.:Bro. Wm. J. McDonald ; to our Visiting Brethren, by W.:Bro. James S. Fraser. The festivities being concluded, "Auld Lang Syne" was sung by all present, and the brethren repaired to their homes happy in the thought that they were, in reality, *Free Masons*.

CHARLES H. BALDWIN,
Acting Secretary.

Star of Cuba Lodge, No. 742.

TO THE M.:W.:GRAND MASTER FRANK R. LAWRENCE :

DEAR SIR AND BROTHER : I have the pleasure to inform you that Star of Cuba Lodge, No. 742, according to your instructions, met on the evening of Wednesday the 24th day of April, 1889, at its rooms, 57 West Twenty-fifth street, at 8 o'clock sharp, and commenced by the W.:M.:José Miguel Pairaga calling the meeting to order and stating its purposes. The Master appointed W.:Bro. Nestor Ponce de Leon as Chaplain, who said the prayer. Then the Organist, Pedro Manuel Fuentes, played "Old Hundred" and the brethren sang it. Some brethren then spoke about the object of the meeting. Then W.:Bro. Frank Lapiedra read your address, which was received with great applause. Bro. Carl H. E. Ekstran, of Stockholm Lodge, Sweden, referring to your address said, that in all his traveling through Russia, Denmark, Germany, England, France, Mexico, Peru, Colombia, Chili and other countries, he never heard anything like that which you have accomplished.

After we had some music and singing, and refreshing the inner man, we departed in good will and harmony and praying the Grand Architect of the Universe to give you, M.:W.:Sir, the blessing to live for many years, to see the good work which your labors have accomplished.

By order of the Master,

EDUARDO ESTER, *Secretary.*

Pentalpha Lodge, No. 744.

R.:W.:EDWARD M. L. EHLERS, *Grand Secretary :*

DEAR SIR : Pentalpha Lodge, No. 744, together with Manahatta Lodge, met in their joint Lodge rooms on April 24th, and performed the Jubilee ceremonies according to the programme recommended by the Committee of the Grand Lodge. Yours fraternally,

R. M. BINGHAM, *Secretary.*

Eastern Star Hall, New York.

R. : W. : BRO. EDWARD M. L. EHLERS,

Grand Secretary :

Pursuant to the encyclical of the M. : W. : Grand Master, the following Lodges met in their rooms, Eastern Star Hall, corner Seventh street and Third avenue, on April 24, 1889, at 8 P.M.:

Pioneer Lodge, No. 20, W. : Bro. S. B. Wheeler, M. ; Palestine Lodge, No. 204, W. : Bro. Rich'd Evans, M. ; Eastern Star Lodge, No. 227, W. : Bro. Jos. Frankford, M. ; Mystic Tie Lodge, No. 272, W. : Bro. J. P. Snyder, M. ; Geo. Washington Lodge, No. 285, W. : Bro. Wm. P. Kent, M. ; Stuyvesant Lodge, No. 745, W. : Bro. Geo. E. Brown, M. ; W. : Bro. Isaac Wood, of Stuyvesant Lodge, in the East, and Bro. Benj. F. Powell, Secretary.

The services were opened with prayer by W. : Bro. H. P. Dupignac, of Palestine Lodge, followed by the singing of "Old Hundred," and the reading of the M. : W. : Grand Master's address, by Bro. Powell. Several Masonic odes were sung, and recitations and addresses given by the following brethren :

W. : Bro. Wheeler, Pioneer Lodge ; W. : Bro. Evans, Palestine Lodge ; W. : Bros. Frankford, Duboise and Johnson, Eastern Star Lodge ; W. : Bros. Snyder and Westerfield, Mystic Tie Lodge ; W. : Bro. Kent, Geo. Washington Lodge ; W. : Bros. Brown, Wilson and Wood, Stuyvesant Lodge.

The following Committee was appointed, with full power to draft resolutions, expressing our confidence in the M. : W. : Grand Master, and thanking him for the great task he has accomplished :

W. : Bro. Severn, Pioneer Lodge ; W. : Bro. Dupignac, Palestine Lodge ; W. : Bro. Christianson, Mystic Tie Lodge ; W. : Bro. Duboise, Eastern Star Lodge ; W. : Bro. Wood, Stuyvesant Lodge ; Bro. Jared A. Timpson, Geo. Washington Lodge.

BENJAMIN F. POWELL, *Secretary.*

Hardman Hall, New York.

In pursuance of the official mandate, issued by M. : W. : the Grand Master of Masons in and for the State of New York, Munn Lodge, No. 190, in communion with all the Lodges of his jurisdiction, held a Special Convocation, in order to commemorate the emancipation of the Fraternity from debt, incurred by reason of the building of the Temple. The Lodge was duly opened for transaction of special business. The following officers being present :

W. : Bro. Edmund E. Price, M. ; Bro. John C. Hall, S. W. ; Bro. John S. Maxwell, Acting J. W. ; Bro. Henry F. Huntman, Treasurer ; Bro. Jacob H. De Mott, Secretary ; W. : Bro. James J. Jordan, S. Déacon ; Bro. Moses Fletcher, J. Deacon ; W. : Bro. Joseph Abraham, Chaplain ; Bro. John H. Hoyer, S. M. of C. ; Bro. Walker Elliot, J. M. of C. ; Bro. John Maguire, Marshal ; Bro. David R. Andrews, Tyler ; Bro. Emanuel M. Friend, Steward.

Upon being called to order, the W. : Master reminded the brethren, that in accordance with the precepts and practices of Masonry, no labor should be entered upon by faithful craftsmen without invoking the aid and assistance from the Grand Architect of the Universe. In pursuance of those teachings, and in compliance with the usages of earnest brethren, the W. : Master requested the Chaplain to make exercise of his office.

W. : Bro. Jos. Abrahams, as Chaplain, in consequence, then opened the proceedings of the evening, by delivery of a brief and most pertinent appeal to the Great Master of the Celestial and Eternal Lodge, that continuance of His blessings and His favor may abide for the future with the craft as it had done in the past, while laboring to perfect a great work of charity and of humanity.

To this touching prelude succeeded the hymn, by the brethren assembled, " Old Hundred."

The Secretary, Jacob H. De Mott, then impressively read the address of the Grand Master, which, upon motion, was ordered spread upon the minutes.

The W. Master upon the close of the reading of the address of the Grand Master, as officially requested, delivered from the East an able and instructive address, which was listened to with marked attention and received approbation warmly expressed.

At the termination of the W. Master's address, Bro. Charles E. Verner favored the Lodge with a contribution of melody, which was succeeded by a solo upon the violin by the Infant Prodigy, most appropriately thus designated. Before formal adjournment of the Lodge for refreshment, a motion was made and duly seconded to tender the thanks of the Lodge to the following-named brethren and gentlemen, for their kind acceptance of invitation for its intended banquet and voluntary proffer of their professional abilities in aid of an adequate consummation of the Jubilee exercises, for which the Lodge has this evening been convened: Bros. Willis P. Sweatman, Chas. E. Verner and Robert Recker, Messrs. Edwin French, Sr. and Jr., Harry Sefton, Jos. Hart, Fred. Hallen, Chas. Carnowsky and Emil Recker.

This resolution unanimously adopted, the Lodge closed its labors, and under the guidance of Marshal Bro. John Maguire moved in procession to Martinelli's, No. 136 Fifth avenue, most delightfully accompanied by the enlivening strains of Professor Bro. Robt. Recker's Harmonists in execution of an original Jubilee march, composed expressly for this occasion by this talented musician, and dedicated to Munn Lodge. Upon arrival at Martinelli's restaurant, the craftsmen and their guests seated themselves for consumption of a banquet, the *menu* of which had been most admirably prepared.

To the initial toast, "The Grand Lodge and its Works," W. Bro. Jos. Abrahams responded with easy grace and telling effect.

It was followed by a medley of popular airs executed by Recker's Harmonists, who supplied for the evening instrumental music of a most excellent, artistic and appropriate character. As an interlude came "Annie Laurie," touchingly rendered by Bro. Chas. E. Verner, of Prince Alfred Lodge, No. 129, E. C., Australia, a vocalist of acknowledged merit and a humorist of high capacity.

The second toast, "The Grand Master and his Staff," brought to the front W. Bro. James H. Collins, who treated his subject in a dignified manner, as their manifold personal merits and proclivities demanded, their eulogium evoking an incessant outburst of applause.

Then followed most appropriately the musical gem of the evening, a solo on bass cornet, Schubert's "Serenade," by Bro. John G. Frank, a masterly performance enthusiastically received.

The next toast, "Munn Lodge and its Worshipful Master," summoned to their full extent the oratorical forces and resources of popular P. M. W. Bro. James J. Jordan, who handled his theme in an effective style. In his habitually happy vein he remarked that Munn Lodge had been the fraternal mother of thirteen Lodges now in existence, while her orphaned sons can be found scattered over the face of the globe. In concluding his observations, the W. Bro. summoned his official successor to the bar of public opinion to speak in his own defence, a task W. Bro. Price most dexterously avoided by an eloquent recitation of "Shamus O'Brien." The applause following this elocutionary feat was with difficulty suppressed to give place to a duet by Messrs. Fred. Hallen and Joe Hart, the popular professional vocalists.

The closing toast, as the hand of time was fast moving toward approach of light from another day, "The Masonic Fraternity," was responded to by Bro. Willis P. Sweatman with a succinct and comprehensive view of the condition of the craft, its labors and devotions made manifest at home and abroad.

In continuance of the musical attractions the Harmonists reawakened merited commendation through execution of "A Hunting Scene," by Buccoli, another of the evening's features. Bro. Walter Stanton then favored the banqueters with a song of remarkable melodious execution, and the entertainment came to a compulsory close by the performance of a banjo duet by Messrs. Edwin French, Sr. and Jr., which most satisfactorily accounts for the high favor in which this instrument is held by dames of fashion conscious of the volume of harmony capable of execution from it by skillful manipulation.

Thus briefly have we recorded the part displayed by Munn Lodge in commemorating the Jubilee ceremonies, giving thanks to the Supreme Architect who governs and rules all things well.

Hail to the Craft, which in triumph advances !
 Honored and blessed be the Free Masons' sign !
 Long may the light from our Order that glances
 Stream forth in splendor and brilliantly shine !
 Heaven send us happy dew,
 Earth lend us sap anew
 Stoutly to flourish and broadly to spread ;
 While all, with might and main,
 Echo the shout again—
 Long may the fruits our Order be shed.

Proudly we'll carry our banners before us,
 Not leaving the wants of the poor unsupplied,
 True Friendship we'll live in till earth closes o'er us,
 Where Apprentice and Master must lie side by side.
 Widowed and penniless,
 Sunk into deep distress,
 Burdened with sorrows, weak, hungry and poor,
 The wife of our Brother shall ne'er
 See another long night of distress
 When she calls at our door.

Warned of the advent of dawn, the Jubileists of Munn Lodge Masonically dissipated into thin air, their intellects

brightened and their physical frames refreshed as their Jubilee vanished into the past.

JACOB H. DE MOTT, *Secretary*.

Rivington Street and Bowery, New York.

A joint meeting of four Lodges, composed of Henry Clay Lodge, No. 277; John Hancock Lodge, No. 70; Mount Moriah Lodge, No. 27, and Maimonides Lodge, No. 743, was held at their meeting room, corner of Rivington street and Bowery, on Wednesday evening, April 24th, to celebrate the freeing of the Masonic Hall from debt.

The meeting was opened promptly at 8 o'clock by W.: Bro. Emanuel Levy, of Henry Clay Lodge, No. 277, as Chairman; W.: Bro. H. Stengel, of Henry Clay Lodge as Chaplain, opened with a very impressive prayer, followed by the singing of "Old Hundred" by all members present.

The M.: W.: Grand Master's address was then read by the Chairman, W.: Bro. Levy, and was received with cheers and great applause. After these ceremonies the Chairman requested W.: Bro. E. Mendelsohn, of John Hancock Lodge and W.: Bro. H. Stengel, of Henry Clay Lodge to conduct W.: Bro. Herman Stiefel, Master of Mount Moriah Lodge to the altar, where he was presented with a handsome Past Master's jewel from the members of his Lodge. W.: Bro. Prince, of Mount Moriah Lodge made the presentation speech.

W.: Bro. Stiefel thanked the brethren in a very feeling manner for the surprise tendered him, and promised to wear it in the same spirit it was presented. Then the Chairman requested the W.: Bros. H. H. Guttman and Bernard Bloch, of Maimonides Lodge, to conduct the orator of the evening, Bro. Julius Harburger, of Mount Moriah Lodge, to the East, who, after complimenting the

Lodges upon the names they bear, portrayed the history of Masonry from its infancy to its present strength in America. Bro. Harburger also paid a glowing tribute to M.:W.: Frank R. Lawrence, Grand Master of Masons of the State of New York, for his great work in freeing the Temple and the great task accomplished by him, which was received with prolonged applause.

Bro. Fred. Wilson, of Dramatic Lodge, No. 57, of Glasgow, Scotland, was then introduced, recited poems and sang songs emblematic of Masonry, and was followed by Bro. Wilson, W.:Bro. Harrigan and Bro. Vanderhofen, as First Senior Deacon of Henry Clay Lodge, Bro. Agnew, of Greenwich Lodge, who delivered addresses appropriate to the occasion.

Other brothers made some brief remarks, after which the Chairman adjourned the meeting.

Fraternally submitted,

BARNEY S. WEIL, *Secretary of Jubilee.*

Scotia Lodge, No. 634.

R.:W.:BRO. GRAND SECRETARY: I am directed by the Master to inform you that Scotia Lodge, according to the suggestions of the M.:W.: Grand Master, met on the evening of April 24th, in one of the rooms of the Grand Opera House, and carried out the programme as ordered, and afterwards had a social time with their wives, daughters and friends, and felt themselves to be truly freemen.

Yours fraternally,

KENNETH MACKENZIE, *Secretary.*

Worth Lodge, No. 210.

EDWARD M. L. EHLERS, *Grand Secretary, etc. :*

In compliance with the request of the M.:W.:Grand Master, the brethren of the above Lodge assembled on Wednesday evening, April 24th, at the Café Moretti, No.

146 East Fourteenth street. The Lodge was opened (without form), and the order of exercises were as follows: 1st, Prayer; 2d, singing "Old Hundred"; 3d, reading Grand Master's address, after which the brethren and ladies were entertained with speeches, recitations, musical selections, singing and dancing; later, they partook of a banquet, served in excellent style by our worthy host, Bro. G. Favilla.

Fraternally yours,

GEORGE W. CONNOR, *Secretary.*

Cooper Union, New York.

Memorial Report of the 28th District, of the Celebration of the 24th day of April, 1889.

After having received the Grand Master's proclamation, setting apart for the entire craft of the State of New York the 24th day of April as a day of memorial and rejoicing, R.:W.:Bro. Ernst A. Geo. Intemann called a meeting of Masters, Past Masters and Wardens of the Lodges of this district for deliberation how to comply with the proclamation of the M.:W.:Grand Master most fittingly.

It was resolved, owing to the wisdom of our M.:W.:Grand Master, Frank R. Lawrence, in having led the craft to such glorious and unexcelled results, in having extinguished the last dollar of the enormous debt under which we have suffered for many years, that an occasion like this should and deserves to be celebrated in a most worthy and distinguished manner.

Therefore, it was further unanimously resolved, that the Lodges of the 28th Masonic District (with exception of Herder, Wieland and Klopstock Lodges, which desired to hold a celebration in their own Lodge-rooms, on account of their distant locations), to celebrate the Jubilee jointly in the Hall of the Union, Cooper Institute, in the City of New York.

Upon motion, the following Committees were appointed:

R.:W.:Bro. ERNST A. GEO. INTEMANN, *Chairman*.

W.:Bro. OSCAR CAHN, of Beethoven Lodge, No. 661, *Secretary*.

W.:Bro. CHARLES LUDOLPH, of Zschokke Lodge, No. 202, *Treasurer*.

AUXILIARY COMMITTEE.

R.:W.: CHARLES SACKREUTER.

" C. F. L. HOHENTHAL.

" JACOB HENKEL.

" ALFRED ERBE.

" GUSTAVE DETLOFF.

ARRANGEMENTS.

W.:HENRY F. BEHRENS, of Trinity Lodge, No. 12.

" ALBERT LIEGENER, of German Union Lodge, No. 54.

" BERNARD STEUDEL, of Pythagoras Lodge, No. 86.

" HERMANN TORBER, of German Pilgrim Lodge, No. 179.

" ROBERT FLEMING, of Germania Lodge, No. 182.

" ADAM KOEHLER, of Harmony Lodge, No. 199.

" L. WOHLHAGEN, of Navigator Lodge, No. 232.

" H. WILKER, of Hermann Lodge, No. 268.

" JOSEPH KAHN, of King Solomon Lodge, No. 279.

" ALFRED OSTERLAND, of Schiller Lodge, No. 304.

RECEPTION.

W.:C. F. BODE, of United Brothers Lodge, No. 356.

" LEOPOLD SALZER, of Humboldt Lodge, No. 511.

" CHARLES WIRTH, of Copernicus Lodge, No. 545.

" FERDINAND HOMANN, of Fessler Lodge, No. 576.

" WM. WIEBER, of Socrates Lodge, No. 595.

" PHILIPP TREISS, Jr., of Lessing Lodge, No. 608.

" GEO. KILLING, of Teutonia Lodge, No. 617.

" CARL FUNG, of Goethe Lodge, No. 629.

REFRESHMENTS.

W.:CONRAD WAGNER, of Uhland Lodge, No. 735.

" CARSTEN STICHT, of Allemania Lodge, No. 740.

" F. H. WAGNER, of Lincoln Lodge, No. 748.

" ERNST SCHNOPP, of Von Mensch Lodge, No. 765.

" ARTHUR M. THOM, of Solon Lodge, No. 771.

On the evening of the 24th day of April, the large Hall in Cooper Institute was filled, the number present is calculated at about four thousand, most of them being brethren, with their ladies and friends.

R. : W. : Bro. Intemann presided.

Bro. A. Lederhaus' orchestra played several overtures while the brethren and guests were entering.

At about 8 o'clock, R. : W. : Ernst A. Geo. Intemann opened the festivity with a brief address, in bidding all a most hearty welcome, and proceeded as per programme :

PART I.

Prayer by Rev. Bro. Dr. Wassermann, Chaplain of King Solomon Lodge, No. 279.

PART II.

Singing of the Chorus "Old Hundred" by all present, accompanied by orchestra.

PART III.

Reading of the Grand Master's Address by R. : W. : E. A. G. Intemann. The address was read with emphasis in a very impressive manner and amid great applause by the audience. The address itself, again a master-piece of M. : W. : Frank R. Lawrence, is above all comment at this time.

PART IV.

Solo in chorus, by the Masonic Singing Society (Freimaurer Saengerbund), accompanied by the Orchestra.

"Das ist der Tag des Herrn!"
("This is the Lord's day.")

PART V.

Address by R. : W. : Philip Merkle, P. M. of Fessler Lodge. Subject : "The Celebration of the Day and its Signification."

Bro. Merkle, an old venerable veteran in the Craft, spoke with the enthusiasm of a young orator. His remarks must have filled the hearts of his hearers with unexpressible delight.

PART VI.

Singing of the hymn "God greet you," ("Gott gruesse Dich,") by the highly accomplished Lessing Quartette, composed of

brethren of Lessing Lodge and amateur singers. Bro. Dr. F. Schildge is the President of said Quartette Club. He, as well as his associate singers, are entitled to our fraternal comment.

PART VII.

Address by Dr. F. F. Burian, P. M. of German Pilgrim Lodge. Subject: "Historical Review of the Development of Free Masonry in the State of New York, from its Inauguration up to the Present Time."

When the brother came to the most interesting point of the address he was suddenly taken ill, and to the regret of all, unable to complete his lecture.

PART VIII.

Vocal Air: "Again a Day is Accomplished" ("Wiederum ist ein Tag vollbracht"), sung by the Copernicus Quartette Club composed of brethren of Copernicus Lodge. The said air was sung in a most creditable manner.

PART IX.

Address by the well-known orator, Dr. August F. Frech, P. M. of Trinity Lodge. Subject: "A Brief Review of the Illustrious Administration of M.:W.:Frank R. Lawrence."

Bro. Frech had spoken but a short time when he was called off to tender medical aid to the afflicted Bro. Burian.

R.:W.: Bro. Alfred Erbe, the only P. D. D. G. M. present, was unable to address the audience, owing to weakness after long illness, from which he had only partly recovered that day.

Although these unforeseen and unavoidable interruptions took place, the audience was not disappointed in its enjoyment of the entertainment. At half-past ten o'clock, the Chairman, R.:W.:Bro. Intemann (who introduced the respective parties taking part in the programme to the audience with pleasant and suitable remarks), took the floor again. In addressing the assemblage, he stated the critical condition of Dr. F. F. Burian, and thanked the audience for its kind attendance and the wrapt attention given to the programme of the evening. He also extended his most heartfelt thanks on behalf of German Lodges to the singers and all who had participated in the programme.

In closing, he requested all present to join in one accord in

PART X,

by singing the closing hymn : " Good Night " (" Gute Nacht ").

After the close of this most solemn and impressive festivity, the brethren retired for the banquet to the following places :

Trinity, Hermann, King Solomon, United Brethren, Humboldt, Beethoven and Solon Lodges to the Teutonia Assembly Rooms, Third avenue and Sixteenth street.

German Union, Pythagoras, German Pilgrim, Zschokke, Schiller, Copernicus, Lessing, Teutonia, Uhland, Allemania, Lincoln and Von Mensch Lodges, to the German Masonic Temple, 220 East Fifteenth street.

Socrates and Goethe Lodges, Schuetzen Hall, St. Mark's place.

Harmony Lodge to N. Unmuth, Great Jones street.

Fessler Lodge, 2 Bond street.

Germania Lodge, Avenue A, between Fifth and Sixth streets.

R. : W. : Hermann Cantor, P. G. S., representative of the Grand Lodge " Zur Eintracht," in Darmstadt, near our Grand Lodge, delegated by the Grand Master M. : W. : Frank R. Lawrence to congratulate the Lodges at this festivity, visited the different localities mentioned above to fulfill his mission.

Respectfully and fraternally submitted,

OSCAR CAHN, *Secretary*.

Benevolent Lodge, No. 28.

ADDRESS

By Henry C. Cooper, M.D., Past Master, in the German Masonic Temple, New York City.

The bondage of slavery has ever been held to be the greatest curse with which mankind has been afflicted. Our ancient brethren, the Jews, who made bricks without straw in the days of the tyrant Pharaoh, were only released after the Almighty had visited the land of Egypt with most dreadful plagues. It was when the Most High, by His messenger, Moses, proclaimed that the children of Israel should be set free, that His wrath swept the land as

He found His commands disobeyed. The deadly plagues were irresistible, and again and again fell on the affrighted slaveholders as the heart of Pharaoh was hardened, and he would not let the children of Israel go, until the day came which had no morrow for the first-born of man and beast, "from the king on the throne to the captive in the lowest dungeon." Then the shackles were stricken off and the manacles were dashed to the ground and Israel was free !

In our own days the atrocities on the African coast, where slavery was rampant, have excited the sympathy and intervention of other nations. Livingstone and Stanley have been the means of bringing to light the hideous picture of the slave-pen and the crowded feluccas. And the activity of foreign nations, in breaking up slavery, has been trebled and quadrupled since the 1st day of January, 1863, when Abraham Lincoln, the friend of the slave on this broad continent, declared, by the Emancipation Act, that henceforward, in the United States of America, there were no longer any slaves. That act coupled his name with that of Wilberforce. That act set the tongues of nations trumpeting his praise to the uttermost ends of the earth. And never was there a grander pæan sung ; never was there a more brilliant curuscation emblazoned on the escutcheon of America than when on the field of azure and amid the white glittering stars on the flag of this nation, appeared this brilliant legend : "The Slave is Free."

Other forms of slavery exist, and it seems impossible to wipe them out. There is the slavery of opium. There is the slavery of rum. There is the slavery of bigotry, whose votaries hold every man accursed who is not of their belief. And there is the slavery of *Debt*. A man, a corporation, a nation, who is in the bondage of debt, is tongue-tied, hand-bound and foot-bound, and is not even the master of his thoughts. Debt has been described as "empty barrels for a ship in ballast." The hideous

phantom of debt is like the vampire as it fattens upon the life-blood of its victim. It imprisons speech, it incarcerates humanity, it stifles manly self-dependence, it promotes deceit, and it is a maelstrom into whose vortex are engulfed and swallowed up the victims who have been drawn incautiously within its deadly circles.

We care not (in the midst of our personal happiness of to-day) what relief and joy nations have felt when they have been able to pay their debts. For, at this hour, in every city, town, village and hamlet of this great State of New York, seventy thousand Masons are sending their thanks skyward that they are this day out of debt! Out of debt! What does it mean? Does it merely mean that the debt of the Temple is paid off? Nay! But it means that funds, hitherto used to pay off the interest of that colossal debt, will now be used for other and nobler purposes. The Trustees of the Hall and Asylum Fund will now have greater scope and play. The individual assessment of Lodges will cease. The cry, like that of the daughter of the Horse-leech, "Give! Give!" will no longer be heard, and we shall begin to realize what it means when we say "Our Temple is free from debt!"

In the Year of Grace 1813, there floated proudly on the blue waters of Boston harbor a ship-of-war named the *Chesapeake*, commanded by Capt. James Lawrence, and it so happened that one day she was in deadly conflict with the English frigate *Shannon*, and the carnage on both ships was horrible. The commander of the *Chesapeake* fell mortally wounded, and his dying words, "Don't give up the ship," will for all time be indicative of that duty, honor and determination with which his noble spirit was endowed.

In the year 1885 the Grand Lodge of the State of New York called, with an unanimous voice, a young, dashing officer to take the helm. That man was Frank R. Lawrence. Like his illustrious predecessor and namesake, and probably his ancestor, he nailed his flag to the mast-

head at the very moment of his taking charge, and men and Masons everywhere read his motto : " Never give up the ship." Brethren ! through troublous times, and surrounded by opposition, forebodings, fears, difficulties, and with elements calculated to bring dismay to a less stalwart chieftain, he has steadily advanced forward, onward and upward with his aims ; and he reached the goal of his ambition when he penned in his encyclical letter the pregnant words, " Not a dollar do we owe ! " All honor to such a pilot who could bring the craft through oceans of tribulation and ride her safely on and over the tumultuous billows of the sea ! And, above all, all thanks to the Great Architect of the Universe, for the wisdom and forethought and care and determination with which He endowed the Champion of Freedom of this our day, Frank R. Lawrence.

But is there nothing more to be done ? *Because* the debt of the Temple is paid, are we to sit in negative acquiescence, or shall we show our gratitude by a positive activity ? Know you not that the Asylum now has to be built, and that having been built, it has to be supported ! How can Masons best give a thank-offering for the great boon which they, this evening, are proud to acknowledge ?

The day may come, who can tell, when we may feel that the Asylum was built for *us*. The vicissitudes of fortune ; the treachery of friends ; the collapse of schemes which proved to be bubbles ; and of pursuits which proved to be mere Will-o'-the-wisps, may cause some of us to seek the shelter of the walls of the Asylum, where our eyes may be closed and our hands folded in undisturbed rest by our beloved brothers. Such things *may* happen. Therefore, let every man, while he is provided by a merciful God with the means to anticipate such a possibility, see to it that he neglects not the opportunity.

I dare to propound a scheme which, probably in our day, will be adopted by many Lodges. Nor would it surprise me to know it became universal. I propose that in

every Lodge there shall be a box bearing the inscription :
 “ My Birthday Contribution to the Asylum Fund.”
 Then, on the meeting nearest his birthday, *let every brother put in one cent for each birthday.* This may seem a small matter, but let me inform you of the astounding result. It will appear incredible, but I have called mathematics to my aid, and you, yourselves, shall be the judges as to whether “ Large oaks from little acorns grow ” or not.

Merely for the sake of making an approximation, I will assume that there are 70,000 Masons in this State, and that there are 700 Lodges, and, on an average, 100 brethren in a Lodge. Starting on this hypothesis, according to an actuary, the 100 members may be classified as follows :

AGE.	AVERAGE YEARS.	NO. OF MEMBERS.	RESULT, IC PER YEAR.
22 to 30	26	25	\$6 50
31 to 40	35	40	14 00
41 to 50	45	20	9 00
51 to 60	55	10	5 50
61 to 70	65	5	3 25
Total . .		100	\$38 25

Now, if \$38.25 can be contributed by each Lodge of 100 members annually (and I have taken the minimum figures), it is a fact, made evident by a simple equation, that 700 Lodges of the same membership will subscribe \$26,775 every year to help to sustain the Asylum !

At the next meeting of Benevolent Lodge, it is my intention to ask the members to permit me to make Benevolent Lodge, No. 28, the pioneer in this great undertaking.

My brothers ! I have finished my task. Let the loving kindness you feel for your Masonic brother be exemplified in your aid to him when he is old and well stricken in years. And when, like Jacob, “ he leans on the top of his staff,” guide his tottering footsteps and be a light to his

sightless orbs, as you lead him to the haven of rest made possible by the sublime determination of our Grand Master, Frank R. Lawrence, and by the noble response given him by the brethren, and which is the cause of our congratulations and of our Jubilee to-day !

Architect Lodge, No. 519,

N. E. CORNER 86TH ST. AND 3RD AVE.

EDWARD M. L. EHLERS, Esq.:

DEAR SIR AND BROTHER: I have been requested to send you a statement of how this Lodge celebrated the Jubilee of April 24. It is as follows: The Lodge was summoned for that evening in the Lodge room. Arc-turus Lodge, No. 274 was invited to join with us, which they accepted, and a large delegation attended. The proceedings consisted of the programme laid down by the M.:W.:Grand Master, several addresses, songs, recita-tions, refreshments, and terminating by every one present signing his name to the minutes of the evening.

Fraternally yours,

A. H. CANTOR, *Secretary.*

First Free Baptist Church,

25TH ST., BETWEEN 7TH AND 8TH AVES., NEW YORK.

In accordance with the proclamation of the Grand Master, Manhattan, Evangelist, Americus, Corinthian, Putnam, Shakespere, Gramercy, Mechanic and Metro-politan Lodges assembled to celebrate the Jubilee, Wed-nesday evening, April 24th, 1889, at the First Free Baptist Church, Twenty-fifth street, between Seventh and Eighth avenues.

Promptly at 8 P. M., about fifteen hundred persons being present, the Masters of the Lodges took their places on the platform and the services were opened with an Organ Voluntary admirably executed. At 8.15 the

audience rose and sang the Doxology reverently and heartily, after which R. W. John F. Baldwin, P. D. D. G. M., led in prayer. Then, in a clear and deliberate voice that could be heard in every corner of the large auditorium, W. M. James W. Wilson, of Manhattan Lodge, read the address of the Grand Master, at the conclusion of which a burst of hearty applause proved the interest of the audience in the occasion, and furnished a token of their warm admiration of the persistent and self-denying skill which, with Divine blessing, enabled Grand Master Lawrence to perform a task from which most men and most organizations would have shrunk with dismay. Manhattan Lodge Quartette next entertained the audience with a musical selection well calculated to stir the emotions and charm the senses, and when the applause had died away, Rev. Bro. Waldo Messaros, of Manhattan Lodge, was called upon to address the multitude. After a few forceful words of welcome, he disclaimed any intention of entering into a discussion as to the antiquity of Masonry, merely remarking that if it were good for nothing or wicked, as some in their ignorance foolishly asserted, it had lived long enough to decay ; but that its present vigor, the harmony and charity that characterized its every action, the worth and dignity of those who composed its membership, alike proved its usefulness and its beneficence, and guaranteed its perpetuity and increase. He laid the foundations of Masonry in no visible Temple, in no code of laws, and its constitution in no Ahiman Rezon, but in human nature itself, in the need of mankind, and claimed its development as the greatest secular blessing the race had ever received from the supreme benevolence of the Infinite Mind. He pictured its wide-reaching, unobtrusive charity, streaming out in rills of gold and silver from the various Lodges, and described the Board of Relief as the aorta into which the great heart of Masonry poured its blood and treasure that percolated thence to the weakest members of every race and

clime. Continuing, he likened Masonic benevolence to the dew that falls noiselessly upon the earth, and without noise and whirr of machinery refreshes those who, parched and weary in the pitiful night of the world's carelessness, would fade and die without it. Returning to the Board of Relief, he described the manner in which applicants for aid are treated, and said that he had not, in six months of constant attendance, seen one man humiliated or made to blush for his condition, while all suspected of fraud were subjected to a rigid examination. He rejoiced in the great work of the Grand Master, less on account of the magnitude of the task accomplished than from the fact that a new stream of blessing would now be set free to flow out upon the Masonic aged and poor. The value of organization and association to man was next dealt with by the speaker. He proved Masonry to be a school of manners and philosophy, the realization of an idea that had existed in the mind of man since ancient times. He said that Masonry had three lessons for the world—religious, political and social. It was commonly supposed that men could not be brought to agree in religious matters, that denominations were necessary with systems of creed and priesthood; but the speaker pointed out that Masons agreed on certain religious facts; that there neither were nor could be differences among them, and that it was thus proved that men could live together religiously as brethren, and that a universal church was thus proved to be within the bounds of possibility. He called Masonry the only true Republic—where high and low, rich and poor stood equal. Where the prince was no more than the peasant and the son of the millionaire no greater than the son of toil. He showed how the diffusion of Masonry made possible that "Parliament of man and federation of the world," of which Tennyson wrote, and claimed that tyranny and Masonry were as far apart as the East is from the West. Its social aspect was then examined, the careful choice of

its membership described, the moral code to which it rendered obedience eulogized and its refining influence portrayed. The speaker was frequently interrupted by prolonged applause, and, at the close, the building shook with the hearty plaudits of the assemblage. Miss Layman next rendered "Miriam's Song," by La Villa, accompanied by the composer. She seemed literally to brim over with music, and her voice rolled in sweet successive waves of melody over the audience. Of course, she received a hearty encore. Then followed a very humorous and admirably recited selection, entitled "Woman's Rights," by Miss Dell Thompson, as lovely a little fairy as ever faced a charmed and delighted audience. She kept the multitude in constant laughter, and, when encored, was equally successful. Dr. Halstead P. Hodson sang a song with great acceptance, and R. W. Horatio W. P. Hodson recited "The Widow's Son" in a charming manner. Mlle. Bertha Bronsil next entertained the audience with a violin solo, so exquisitely rendered as to make it the feature of the occasion—in fact, the assemblage would have lingered to listen to her alone till midnight. The next, a recitation by Miss Annie Kral, held the audience a long time, and will not soon be forgotten; and the violin solo, an original piece by J. L. Baldwin, was the worthy sequel to the effective performance of Mlle. Bertha Bronsil. The entertainment was closed by Manhattan Lodge Quartette, who sang a pleasant glee.

The platform was beautifully decorated with plants and flowers, and during the performance a photograph was taken of the lovely scene. It was an occasion well worth remembering, and fraught with encouragement to the craft, while it reflects the highest credit upon the Committee which had it in charge.

JOHN H. RUSSELL, <i>Secretary.</i>	JAMES W. WILSON, <i>Chairman.</i>
---------------------------------------	--------------------------------------

Scottish Rite Hall, New York.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary, N. Y. :

DEAR SIR AND R. . W. . BROTHER : I have the pleasure to inform you that Daniel Carpenter Lodge, No. 643, joined with Polar Star Lodge, No. 245, in a Jubilee meeting, held April 24, 1889, at 8 o'clock, in Scottish Rite Hall, New York City, to commemorate the payment of the debt on the Masonic Hall. The general order of exercise, as recommended by M. . W. . Frank R. Lawrence, Grand Master, was carried out in every respect.

Fraternally,

A. P. LOCKWOOD,
Secretary Daniel Carpenter Lodge, No. 643.

Bloomingdale Building.

NATIONAL LODGE, NO. 209.

EDWARD M. L. EHLERS, Esq., *Grand Secretary :*

Complying with request of Committee, I send you an account of the proceedings of this Lodge at its Jubilee meeting, April 24, 1889.

The Lodge convened in its room at 8 P.M. The brethren, with their families, who had been invited, were on hand in full force, the room was filled, and the W. . Bro. Benjamin Van Leeuwen called the meeting to order and addressed the assemblage at great length, and proceeded with the order of exercises : 1st, Prayer ; 2d, singing " Old Hundred " ; 3d, reading Address of Grand Master ; lastly, piano and banjo playing, singing, recitations and refreshments. A very agreeable time was had, and the time passed so pleasantly that it was after 1 A.M. when the assemblage dispersed to their homes.

Respectfully submitted,

E. PERCIVAL, *Secretary.*

Mazetti's.

ARCANA LODGE, NO. 246.

Arcana Lodge, No. 246, assembled at Mazetti's, Sixth avenue and Forty-ninth street, on Wednesday evening, April 24, 1889, with a large number of friends and guests. The inclosed programme was carried out, and a most enjoyable evening was spent by all.

The toasts of the evening were :

1st. "Our Grand Master," responded to by W.:Bro. William A. Glover, Master of Arcana Lodge.

2d. "Arcana Lodge, No. 246," responded to by W.:Bro. George Tuthill, Past Master of Arcana.

3d. "The Masonic Fraternity," responded to by R.:W.: Louis J. Belloni, Jr.

4th. "Our Widows and Orphans," responded to by W.:Bro. John A. Kelley.

Among the many brethren present were : R.:W.: Louis J. Belloni, Jr., Representative of Grand Lodge of Nova Scotia ; R.:W.: Fred. W. Herring, of Chancellor Walworth Lodge ; W.:Bro. Thorne, of Crescent Lodge ; W.:Bros. W. A. Glover, John T. Logan, J. A. Kelley, George Tuthill, J. Edward Banks, Richard H. Cooke and Isaac Van Benschoten.

ISAAC VAN BENSCHOTEN, *Secretary.*

PROGRAMME.

1. Prayer.

Bro. J. Culver Beekman, M.D., *Chaplain.*

2. Singing, - - - - - "*Old Hundred*"

3. Reading the Grand Master's Address,

W.: Bro. Isaac Van Benschoten.

4. Ode, - - - - - *Sung by the Lodge.*

1 Praise ye the Lord, 'tis good to raise
Our hearts and voices in His praise,
His nature and his work invite
To make this duty our delight.

- 2 The Lord builds up Jerusalem
And gathers nations to His name,
His mercy melts the stubborn soul
And makes the broken spirit whole.
- 3 His truth forever stands secure,
He saves the oppressed, He feeds the poor,
He helps the stranger in distress,
The widow and the fatherless.

PART II.

Symposium.

- | | | | | | | | | |
|----|-----------------|---|---|---|---|---|---|-----------------|
| 1. | Song, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | W.: Bro. John T. Logan. | |
| 2. | Recitation, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | W.: Bro. W. A. Glover. | |
| 3. | Song, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | W.: Bro. J. A. Kelley. | |
| 4. | Recitation, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | Mr. Harry B. Van Benschoten. | |
| 5. | Baritone Solo, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | Mr. George Sanders. | |
| 6. | Reading, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | W.: Bro. J. A. Kelley. | |
| 7. | Duet, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | W.: Bro. J. A. Kelley and Mr. Geo. Sanders. | |
| 8. | Song, | - | - | - | - | - | - | <i>Selected</i> |
| | | | | | | | Mr. Harry B. Van Benschoten. | |
| 9. | Auld Lang Syne, | - | - | - | - | - | - | <i>Lodge</i> |

JUBILEE COMMITTEE.

W.:Bro. WILLIAM A. GLOVER,
 " J. A. KELLEY,
 " JOHN T. LOGAN,
 " ISAAC VAN BENSCHOTEN,
 Bro. WALTER HADDEN,
 " THOMAS M. SCHEIDLER,
 " WILLIAM HEARTT,
 " THOMAS SIMPSON.

The first toast of the evening, "Our Grand Master," was responded to by W. : Bro. William A. Glover :

BRETHREN AND FRIENDS : In rising to respond to this toast I do so with some hesitation—but hesitation from this fact only—that I fear I cannot give expression in words of my personal esteem and admiration for our Grand Master as a man and Mason, aside from that due him in his exalted station. Esteem, my brothers, for that great moral courage and force of character which have enabled him to grapple with that monster octopus which has so long held our Temple in its embrace, and admiration for the determination and perseverance which has enabled him to release its tentacles, one by one, until at last it lies at the bottom of the pool, never again to rise into being. A man conscientious in his every movement, sincere in his every motive, and just in his every decision.

Plutarch, in his life of Theseus, communing with himself, says : "Whom shall I set so great a man to face, or who oppose. Who's equal to place?" I answer, None, until Frank R. Lawrence has finished what he begun, and laid the Asylum corner-stone.

I beg your indulgence to couple with his name the name of one who is a friend of Arcana Lodge, beloved by the Lodge and respected by the whole fraternity, and one who, by his earnest and sincere appeals, first aroused that enthusiasm which resulted in the payment of our quota, R. : W. : Wright D. Pownall, Grand Marshal of the Grand Lodge.

Brethren, I ask you to arise and drink "Many happy years of life to our M. : W. : Grand Master and Wright D. Pownall."

"Arcana Lodge" was responded to by W. : George Tuthill:

BRETHREN : It is perhaps unfortunate that you have called upon one so diffident in his nature, so retiring in his manners, to reply to the sentiment of "Arcana Lodge" ; yet, with your permission, I may state a few facts that

may be of interest. Arcana! the finest, most beautiful and appropriate name ever given to a Lodge of Free Masons! Not a name to immortalize some individual, but one dating far back in the annals of antiquity. What is its history, and what its meaning? Its history is derived from the Ark of the Covenant, built by Moses at the command and under the direction of the Grand Architect of the Universe. What is its meaning, hidden secret? Secret things, "mysteries" which we are forbidden to reveal. So also is Free Masonry secret and hidden from the profane.

With the Ark as a rallying-point, Moses led the children of Israel from the land of bondage, where for many years they had toiled under the lash of the task-master, through the perils of the sea, across the wilderness, and, at last, after many years of trials, to the Promised Land. So, brethren, have the fraternity of this Empire State been laboring under the task-master debt, until, in the course of time, it pleased Providence to raise up another modern Moses in the person of M.:W.: Frank R. Lawrence, who led them through the dark wilderness and finally brought them to the Land of Promise; to wit, freedom from debt.

This, my brethren, is the Jubilee which celebrates this great event. And well may we rejoice; for now, by the help of God, we may push forward to the goal of our ambition—the erection of a home for the widow and the fatherless.

But, returning to the sentiment: Arcana Lodge, established in 1852, by some of the best and purest in the fraternity, from that hour until now has retained her high reputation among her sister Lodges. True, she had her trials and triumphs; her days of sadness and her days of rejoicing; many dark hours and many anxious days, when even her very existence was in peril; but, thanks to a few who did not despair, she was safely guided through the billows and landed upon the shores of renewed prosperity. In this connec-

tion we must not forget the encouragement given by her officers and Past Masters. The time was when one of her Masters deemed it advisable to surrender the warrant which gave the Lodge its existence, but a few determined that so long as there were enough to form a Lodge, the charter should be retained—and it was. And look at her to-day—bright in the sunshine of renewed prosperity. May the blessing of God rest upon her, and may she continue to shine and shed Masonic light and happiness upon all her membership.

In looking over the names of the present membership, I find we have plenty of material for all our wants. Have we not a "Cooke" to supply our inner man? If we have too much cash, have we not a "Banks" where we can place it? We have the Indian tribes, also, for there is "Logan" the friend of the white man. The Scottish heroes are not far behind, for Where are the Scots who with "Wallace" bled? The ship-building interest is not lost sight of, for there is "Decker" on deck. The "Chamberlain" of our Court is always ready. Rogues and outsiders should be very careful, for we have our own detective, "Ketchem." Nor need we ever fear our being short of beer, for we always have "Boch" on hand. If we are in want of shelter we always have a "Booth," and there also we can keep our flock by aid of a "Crooke." And as for fuel to keep them warm, we have our own "Cole." Hark! I hear the gathering of the clans under the leadership of Black "Douglass." And who will rest in the "Groves"? Should we happen to be short of cash we have only to apply to the "Banks," who will give us plenty of "Nichols" (nickels), with which we can obtain an abundance of "Fuller's" soap to cleanse our brains. Our larder may always be kept full by the "Fisher" who will supply us with man—"Hadden," and our hands kept warm by our "Glover." When disposed for relaxation and we wish to diversify life by a little hunt, we know a wood where are to be found "Lyons,"

"Hart" and "Roe," and on our return can always obtain entrance by a "Rapp" on the door. Again, we have among us one of the small family of "Smiths," one who can "Strap" us all should he feel so disposed, and one of the family of "Sims," verily "Sim's"-son (Simpson). In our pilgrimage, should we have to cross the river we have our own "Stonebridge" to avail ourselves of; and what should we do with our hides if we had not a "Skinner"? And what should we do without a "Wall" to dry them on? I must not forget that beautiful song-bird, whose notes so charm us, the "Crane," and trust we shall hear him before the evening closes—with one of "Watts'" hymns. And last, we can always keep our colors "Brown" if we use the "Muller" freely; and finally, let us all "Kling" together.

Amphion Academy, Bedford Avenue, Brooklyn.

MARSH LODGE, NO. 188.

Marsh Lodge, No. 188, with its friends assembled this evening at the above place, in accordance with the request of the M.:W.:Grand Master, Frank R. Lawrence, to celebrate the emancipation from debt of the fraternity of this State. There was an assemblage of about four hundred people. At 8 o'clock the W.:M.:Frederick H. Jenks sounded the gavel and made a brief address of welcome to the brethren and their friends. Prayer was then offered by W.:Bro. B. Hickman, Chaplain, which was followed by the assemblage singing "Old Hundred". The Secretary, W.:Bro. Henry Hahn, then read the address of the M.:W.:Grand Master, after which the rendering of the inclosed programme was proceeded with.

The address of W.:Bro. J. T. Pinches was interesting and instructive, in the course of which he alluded to the antiquity of Free Masonry, of its extent, and the great amount of good accomplished by the Order; of its religion, its advantages, and that in every nation a Mason

finds a friend and in every clime a home. Also, how it tends to make a man better if its tenets are adhered to, and bestowed great praise upon the M.:W.:Grand Master for the zealous efforts put forth by him in accomplishing the freedom from debt of the craft of this State.

The exercises were brought to a close by the singing of "America" by the gathering, when refreshments were served, after which the brethren and their friends returned to their respective homes.

HENRY HAHN, *Secretary.*

PROGRAMME.

Piano Duet,	-	-	-	-	-	-	<i>Selected</i>
							Misses Brown and Doremus.
Quartette,	-	-	"In Absence,"	-	-		<i>Dudley Buck</i>
Address,	-	-	-	-	-	W.:Bro. John T. Pinches	
Soprano Solo,	-	-	"Parla,"	-	-	-	<i>Arditti</i>
							Miss Julia Stilling.
Recitation,	-		"Sister and I,"				
							Miss Josie Bedell.
Piano Solo,	-	-	"Alice,"				
							Miss Sadie Ryder.
Bass Solo,	-		Creole Lover's Song,	-	-		<i>Dudley Buck</i>
			Mr. G. E. Stansfield.				
Piano Trio,	-	-	"Scotch Airs,"				
			The Misses Percival.				
Quartette,	-		"Fairly Caught,"	-			<i>W. Decker</i>
Recitation,	-	-	-	-	-	-	<i>Selected</i>
							Miss Josie Bedell.
Soprano Solo,	-		"Charming Flowers,"	-	-		<i>Arditti</i>
			Miss Julia Stilling.				
Piano Solo,	-	-	Valse Brillante,	-	-		<i>Chopin</i>
			Herr Fischl.				
Tenor Solo,			"The Angel at the Window,"	-			<i>Tours</i>
			Bro. M. F. P. Holgate.				

Singing, - - " America," - *Assemblage*

QUARTETTE.

M. F. P. Holgate. George H. Jacob. Graham Reed.
George E. Stansfield.

ACCOMPANISTS.

Miss Mamie E. Stewart. Herr Fischl.

Lenox Hall, New York.

R. : W. : BRO. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR : As Secretary of Jubilee Committee, appointed by Alma Lodge, No. 728, Lodge of Strict Observance, No. 94, and Neptune Lodge, No. 317, I was directed to transmit to you proceedings of the Committee, also an account of the celebration held by the three Lodges above named.

By request of Alma Lodge, No. 728, a Committee of Three were appointed by the Lodge of Strict Observance, No. 94, and three by Neptune Lodge, No. 317, to meet with three appointed by Alma Lodge, for the purpose of arranging and carrying out the request of the Grand Master as to celebrating the night of the 24th of April, 1889, as a night of thanksgiving and rejoicing, and to commemorate the emancipation of the fraternity from the fetters of debt upon the Temple.

They met at the Lodge Rooms of Alma Lodge, corner of Fifty-seventh street and Third avenue, on the night of March 28, 1889.

The Committee appointed by Alma Lodge were : R. : W. : Bro. George H. Toop, W. : Bro. Edward F. Barnes and R. : W. : Bro. William Delamater; by the Lodge of Strict Observance : W. : Bro. Charles M. Frost, W. : Bro. Levi Gibb and Bro. Jackson Bell; by Neptune Lodge : R. : W. : Bro. Cortland Lake, W. : Bro. John H. Tharp and Bro. Samuel W. Waldron.

The Committee proceeded to elect a Chairman, Treasurer and Secretary. R.:W.:Bro. George H. Toop, of Alma Lodge, was elected Chairman; W.:Bro. Charles M. Frost, of the Lodge of Strict Observance, Treasurer, and W.:Bro. John H. Tharp, of Neptune Lodge, Secretary.

It was decided that the celebration be public; but in view of the restricted room, to limit the admission to members of the above Lodges only, and to the immediate members of their respective families.

The celebration was held at Lenox Hall, corner of Seventy-second street and Third avenue. It was opened and carried out as per inclosed programme, followed by banquet and dancing.

The Hall was crowded to overflowing, and everything passed off pleasantly and to the entire satisfaction of every one present.

Yours fraternally,

JOHN H. THARP, *Secretary.*

PROGRAMME.

Address of Welcome.

R.:W.:Bro. George H. Toop, *Chairman of Committee.*

Prayer.

W.:Bro. John R. Knox, *Chaplain.*

Singing, - - - - - "*Old Hundred.*"

Reading Grand Master's Address.

W.:Bro. John H. Tharp, *Secretary of Committee.*

ADDRESSES BY

W.:Bro. Warren Schoonover, Master of Alma Lodge.

" Thomas J. Crichton, Master of Neptune Lodge.

" Charles M. Frost, Master of Strict Observance Lodge.

ENTERTAINMENT.

Violin Solo, - - Andante Caprice, - - *De Beriot*
Miss Bertha G. Webb,
accompanied by Mr. R. Harlan Hawkes.

Duet,	-	-	-	-	-	-	<i>Selected</i>
	Mrs. C. J. Bourgoïn and Miss Saidee Bourgoïn.						
Recitation,	-	-	-	-	-	-	<i>" Home, Sweet Home "</i>
	Miss Nona C. Rausch.						
Banjo Solo,	-	-	-	-	-	-	<i>Selected</i>
	Mr. C. C. Kimball.						
Recitation,	-	-	-	-	-	-	<i>Selected</i>
	Miss May A. Bell.						
Tenor Solo,	-	-	-	-	-	-	<i>Selected</i>
	Mr. Harry A. Thompson.						
Dialect Recitations,	-	-	-	-	-	-	<i>Selected</i>
	Mr. Thomas W. Walls.						
Soprano Solo,	-	-	-	-	-	-	<i>Selected</i>
	Miss Mary R. Delamater.						
Readings,	-	-	-	-	-	-	<i>Selected</i>
	Miss Eva French.						

Brady's Hall, New York.

HARLEM LODGE, NO. 457, AND GOLDEN RULE LODGE,
NO. 770.

EDWARD M. L. EHLERS :

R. . W. . SIR AND BROTHER : In compliance with the request of the Committee on the Jubilee, I send you a brief account of the proceedings of Harlem Lodge, No. 457, and Golden Rule Lodge, No. 770, which two Lodges joined together to celebrate the great event, by first giving our heartfelt thanks to the Great Architect of the Universe through Bro. Samuel H. Virgin, D. D., of Bunting Lodge, No. 655, in a prayer, the eloquence of which could not be surpassed, abounding with thanksgiving and praise for all His great mercies and beseeching Him to continue His care over the craft, and more especially over the widow and orphan whom this Asylum, now about to be established, would shelter and sustain, and leaving or neglecting nothing appertaining to the accomplishment of that which we had met to celebrate. Then, at pre-

cisely 8.15, was sung that grand "Old Hundred," "Praise God," etc., by six hundred people with a vim that was heart-thrilling. The address of the Grand Master was then read by W.:Bro. William H. Pailes, of Golden Rule Lodge, No. 770, in a very eloquent and impressive manner. The orator of the evening was Bro. Charles W. Dayton, of Harlem Lodge, No. 457, who, after making his excuses for non-attendance at Lodge meetings on account of leading a very busy life, addressed himself exclusively to the ladies in a very eloquent and at times very humorous manner, endeavoring to convince them of the good of Free Masonry, and, I think, with some success. The reading of R. Belle Campbell, of the "Jiners," and the address of Mrs. G. C. Howard, the famous *Topsy* of "Uncle Tom's Cabin," also the comic specialties of Mr. Thomas F. Casey were very amusing and entertaining. In fact, the whole programme was rendered in a very successful manner, reflecting credit on the committee who had it in charge. At 10.30 the grand *entree* was led by W.:Bro. Whitaker, of Harlem Lodge, and Mrs. George M. Walgrove, the wife of the Senior Warden of Harlem Lodge. Then the dancing commenced and at 1.30 A. M., when I left, was in full swing. Inclosed please find a programme of the event.

Sincerely and fraternally yours,

HENRY C. ACKER, *Secretary.*

PROGRAMME.

1. Prayer.

Bro. Samuel H. Virgin, D.D.

2. Old Hundred, - "Praise God," etc.

By the Audience.

3. Reading Address of Grand Master.

By W.:Bro. William H. Pailes, of Golden Rule Lodge.

4. Overture, - Plantation Songs, - - *Boettger*
Lanzer's Orchestra.

5. Address.

Bro. Charles W. Dayton, of Harlem Lodge.

6. Soprano Solo, - "Good-bye, Lorraine," - - *Leslie*
Mrs. Katie B. Nelson.

7. Reading, - "The Jiners."
Miss R. Belle Campbell.

8. Comic Specialties, - - - - *Casey*
Mr. Thomas F. Casey.

9. Reading, - - - - *Selected*
Miss Mamie E. Dyer.

10. Violin Solo, - Fantasie Caprice, - - *Vieuxtemps*
Mr. Carl Lanzer.

11. Soprano Solo, - - - - *Selected*
Mrs. Katie B. Nelson.

12. Reading, - - - - *Selected*
Miss R. Belle Campbell.

13. Ballad, - - - - *Selected*
Mr. E. J. Atkinson.

14. Overture.

Lanzer's Orchestra.

COMMITTEE :

HARLEM LODGE, NO. 457.

LYSTER P. WHITAKER, - - - Master.

GEORGE M. WALGROVE, - - Senior Warden.

JOHN LANDSIEDEL, - - Junior Warden.

GOLDEN RULE LODGE, NO. 770.

ALMERAN GARRISON, - - - Master.

GILES H. WILCOX, - - Senior Warden.

ALFRED W. MORRIS, - - Junior Warden.

Charity Lodge, No. 727.

FRANK R. LAWRENCE, Esq. :

MOST WORSHIPFUL SIR : I beg leave to inform you that, in conformance with your order, Charity Lodge met on Wednesday evening last, and celebrated the Jubilee in a

fitting manner. After the routine business had been gotten through with, the brethren, numbering about sixty, were entertained with choice vocal and musical talent, after which they partook of a banquet and spent the balance of the evening in a most enjoyable manner.

Truly and fraternally yours,

DAVID TAYLOR,

Secretary.

Marion Lodge, No. 278, West Farms.

R. : W. : EDWARD M. L. EHLERS :

DEAR SIR AND BROTHER : Our Lodge celebrated the Jubilee in the form laid down by the M. : W. : Grand Master, F. R. Lawrence. After the exercises were concluded, some of the brethren sang a few songs ; and one brother, we would like to make special mention of, and that is Bro. C. W. Norten, who sang a Holland song in good style. He has been twenty-seven years Treasurer of Marion Lodge, and is 78 years of age.

Fraternally,

THOMAS D. DINWOODIE,

Secretary.

Globe Lodge, No. 588.

R. : W. : EDWARD M. L. EHLERS, *Grand Secretary :*

DEAR BRO. : In the matter of the Jubilee celebration, Globe Lodge, No. 588, met in private apartments on Wednesday evening, April 24th, and complied with the request of the M. : W. : Grand Master. After prayer and singing " Old Hundred," the Grand Master's address was read.

Fraternally,

W. R. MOON,

Acting Secretary.

True Craftsman's Lodge, No. 651.

EDWARD M. L. EHLERS,

Grand Secretary:

R.:W.:SIR AND BROTHER: Herewith I transmit to you the programme of exercises of True Craftsman's Lodge, No. 651, on the occasion of the Jubilee held on the 24th inst., the day designated and set apart for thanksgiving and rejoicing, pursuant to proclamation of the Grand Master of Masons of the State of New York, Frank R. Lawrence, who is entitled to a place among the great financiers of the nineteenth century as one of high executive capacity, and of ability to hew through a quarry of indebtedness and reach a plane of prosperity and success.

Fraternally,

WILLIAM J. TRIMBLE, *Secretary.*

PROGRAMME.

1. Organ Prelude, - - - - *Alzamora*
2. Opening Remarks.
By W.:Bro. Maurice A. Cohen, *Ch'man Com. Arrangements.*
3. Prayer.
W.: William J. Trimble.
4. Psalm 100, - - - - - *Quartette*
5. Reading of Address of Grand Master.
By W.:Bro. M. J. Lichtenberg.
6. Psalm 133, - - - - - *Quartette*
7. Address.
By Chief Justice David McAdam.
8. Psalm 150, - - - - - *Quartette*
9. Closing Ode, - - - - - *Lodge*
10. Labor to Refreshment, - - - - *Omnes*

MORRIS A. MAGNER, - - Master.

Committee of Arrangements.

W.: MAURICE S. COHEN, W.: JOHN H. CALLENDER,
" JOSHUA KANTROWITZ, " M. J. LICHTENBERG,
W.: J. P. SOLOMON.

Perfect Ashlar Lodge, No. 604.

EDWARD M. L. EHLERS, Esq.,

Grand Secretary :

R. : W. : SIR AND BROTHER : It affords me much pleasure to inform you that, in accordance with the wishes of the M. : W. : Grand Master, the above Lodge met at the Café Manhattan, Second avenue, near Tenth street, Wednesday evening, 24th inst., for the purpose of celebrating the "Masonic Jubilee" in a manner befitting so important an event.

The proceedings were opened with prayer by W. : Bro. J. B. Hunter, followed by the reading of the M. : W. : Grand Master's address by W. : Bro. H. W. Unger, Master ; after the brethren had done full justice to a sumptuous repast, the Lodge was addressed by R. : W. : Bro. William Sinclair, P. D. D. G. M., Second District, one of the Grand Stewards of the Grand Lodge of 1870, and founder and first Master of Perfect Ashlar Lodge. The R. : W. : Bro. (who is now quite advanced in years) sketched the history of the Hall and Asylum Fund from the dollar of Brother Greenfield Pote up to the present, and, in a long address, paid a glowing tribute to M. : W. : Bro. Lawrence, for his noble and successful endeavors in relieving the craft of that great burden of debt. He was followed by W. : Bros. Greenbaum, Hunter and others.

I had forgotten to mention that, after prayer, Psalm 100 was sung by the entire assemblage.

The exercises closed with three cheers for M. : W. : Bro. Frank R. Lawrence, Grand Master.

I am directed to transmit to M. : W. : Bro. Lawrence the congratulations of the brethren of this Lodge on the consummation of his noble and unselfish efforts.

Very fraternally,

SOLOMON BIBO,

Secretary.

Bartholdi Hall, Brooklyn.

R. W. EDWARD M. L. EHLERS :

DEAR SIR AND BROTHER : Inclosed you will please find order of last evening's exercises :

The assemblage was a large and select one, filling the hall to its utmost capacity. The Chairman welcomed the audience in a few well-timed remarks, and the programme was then carried out as prescribed. A congratulatory telegram was received from the District Deputy, which was answered by the Secretary in hearty sentiment, joining with all brethren in thanksgiving.

Nowhere within the jurisdiction was the celebration conducted in a manner more calculated to reflect credit upon the craft than in the "little village of Greenpoint." On behalf of the Committee, I extend to the M. W. Grand Master full and hearty congratulations on the wonderful results of his efforts.

Yours fraternally,

ALEXANDER BEEBE, *Secretary.*

PROGRAMME.

Prayer.

Rev. A. S. Gumbart, Greenpoint Lodge.

Singing, - - "Old Hundred," - *By the Audience*

Reading, - Grand Master's Address,
Rev. E. A. Hainer, Seawanhaka Lodge.

Piano Duet, - - - - - *Gottschalk*
Misses Minnie and Louise Vogt.

Song, Humorous, - "The Bashful Man,"
Mr. Chas. P. Donnelly.

Recitation, - "Asleep at the Switch,"
Miss Lottie Vogt.

Song, - - "Her Love is a Rover."
Miss M. Lawrence.

Piano Solo, - - "Rigoletto," - - - *Liszt*
Miss Carrie L. Vogt.

Song, - - "The Trumpeter's Call,"
Brunswick Quartette.

Recitation,	-	-	-	-	-	-	<i>Selected</i>
							Miss Blanche Frederici.
Solo,	-	-					Schubert's "Serenade," Miss Nettie S. McEwen.
Piano Solo,	-	-					
							{ a. "Fantasie," - - - <i>Weber</i> b. "Pasgrimade," - - - <i>Gottschalk</i>
							Miss Carrie Vogt.
Song,	-	-					"Forsaken," Brunswick Quartette.
Recitation,	-	-					"Gypsy Flower Girl," Miss Blanche Frederici.
Song, Humorous,	-						"Girls," Mr. Charles P. Donnelly.
Solo,	-	-	-				"Maid of Dundee," Miss Nettie S. McEwen. Miss Carrie L. Vogt, Accompanist.

COMMITTEE.

JAMES L. DRUMMOND,	WEBSTER M. CLAYTON,
WILLIAM J. ANDERSON,	ALEXANDER BEEBE,
G. H. HAMLIN,	A. E. OVERTON,
<i>Greenpoint Lodge, No. 403.</i>	<i>Seawanhaka Lodge, No. 678.</i>
JOHN STAUDERMAN,	SHERMAN WALKER,
JOHN H. SCHNEIDER,	J. A. McFARLAN,
V. KLEIN,	C. J. WALKER,
<i>Herder Lodge, No. 698.</i>	<i>Reliance Lodge, No. 776.</i>
JAMES L. DRUMMOND,	ALEX. BEEBE,
<i>Chairman.</i>	<i>Secretary.</i>

Grand Opera House, New York.

In accordance with the request of the Committee on Celebration, held April 24th, I would state that Tabernacle Lodge, No. 598, together with Ocean Lodge, No. 156 ; Cyrus Lodge, No. 208 ; Enterprise Lodge, No. 228 ; John D. Williard Lodge, No. 250 ; Concord Lodge, No. 50 ; Greenwich Lodge, No. 467 ; Bethel Lodge, No. 733 ; Veritas Lodge, No. 734 and Justice Lodge, No. 753,

engaged the Grand Opera House Hall. The hall was filled to its utmost capacity, and the programme and exercises were followed out in accordance with the Committee's circular, as follows :

Prayer.

Rev. Dr. Pattie.

Singing, - - - - - "*Old Hundred*"

By Choir and Audience.

Reading M.:W.:Grand Master's Address,
W.:Bro. Alonzo C. Brackett.

The rest of the evening was taken up with piano solos, readings, comic recitations, banjo solos and songs.

DANIEL R. WOOLLETT, *Secretary*.

Centennial Lodge, No. 763.

The following is the order of exercises prepared by Centennial Lodge, pursuant to the call of the Most Worshipful Grand Master, to celebrate the freedom of the craft from debt :

PROGRAMME.

1. Organ Prelude.

Bro. S. Sable.

2. Prayer.

W.:Bro. Albert Kubie, *Chaplain*.

3. Anthem, - - - - - "*Old Hundred*"

By the Lodge.

4. Reading of Address of M.:W.: Frank R. Lawrence, G. M.

W.:A. Oppenheimer.

5. Oration.

W.:Emanuel Marx.

6. Song.

Rev. Dr. Edward Kartschmaroff.

7. Address.

W.:A. Oppenheimer.

8. Recitation, - - - - - *Selected*

Bro. Charles Brand.

9. Hallelujah Chorus, - - - - - *Organ*

Bro. S. Sable.

ADDRESS OF W. A. OPPENHEIMER.

To-night's exercises are termed a "Jubilee." What is a Jubilee? I find that the word is derived from the Hebrew word "yôbêl," a blast of a trumpet, and alludes to the grand Sabbatical Year which was announced by sound of trumpet. This grand Sabbatical Year was the year following the revolution of seven weeks of years, and was celebrated by the liberation of every slave and the restoration of every foot of land, that had been alienated for any reason under the law, to its original owners. And so, to-night, we announce with a blast of trumpets, with feasting and with rejoicing, that our grand Sabbatical Year has arrived; that we go forth to-day as free men indeed, released from the yoke of burdensome debt, and that every jot and tittle of our inheritance has again been restored to its original and rightful owners. Thus is this occasion a Jubilee indeed. And, amidst our rejoicing, let us pause awhile to contemplate upon the immensity of our cause for thanksgiving. I do not intend to turn the occasion into one of mere laudation of the efforts of one man, and will not attempt to draw your thoughts too far away from the central idea of the celebration; but it is impossible to separate the fact that four years ago there hung over us a pall that seemed destined never to be lifted from our shoulders, a heavy burden that had dragged us down, and hindered our efforts to accomplish any object for which we were associated together until its blight should be removed, and that other fact that to-day, through the efforts of one determined man, M. W. Frank R. Lawrence, we stand free and ready to engage in every charitable and worthy undertaking.

There are many lessons to be derived from this joyous occasion; the principal one being that by perseverance, hope and work almost any great object can be attained. How dreary seemed the outlook in 1885 of ever liquidating anything but the enormous interest, at a high rate, on

a debt of half a million of dollars; and yet, to-day, aided by the hearty efforts of many hands—but always under the hopeful inspiration and the steady, laborious and onerous efforts of one man—the Fraternity owes not one penny, has a surplus of one hundred thousand dollars, and an income adequate to inspire success in its every undertaking.

Does it not lead the hopeless and pessimistic brother to stand and ponder on the possibilities of energetic effort? Does it not inspire the industrious with the hope of sure reward? And, furthermore, does it not lead the student of history to ponder over the vast resources of this our wonderful country, and the cause for thanksgiving which we all have for being permitted by a kind Providence to dwell in such a land? For I cannot lose sight of the fact that all this vast sum of money in a great measure represents the earnings of a class of people who, in other lands, would not be blessed with sufficient means to enable them to devote so much to the cause of charity.

With just pride, then, do we celebrate this week an event only possible in a land and under such a system of government as that the formation of which we also celebrate, together with sixty millions of freemen, next week. We are of good cheer, then, be we rich or poor. If rich, how pleasant the thought that, through God's sweet bounty, we are enabled to help the unfortunate in the paths of life, and relieve the sufferings of struggling humanity. If poor, Hope, ever bright, beckons us on, pointing to the result of efforts as toilsome as ours that have led to rich reward, and ever proving that a deep satisfaction can be instilled in human breasts by duty well performed.

And what a lesson of brotherly love and affection should we store up for ourselves this evening! If there was one subject of contention in our vast Fraternity, it is now gone. Nothing to molest us in our onward path; nothing to affright us in our hopeful task of cementing brotherly love and affection, and spreading the mantle of charity over the

homeless and the afflicted. We can now move on and strive to attain those higher aims for which our institution was founded, for our material prosperity is assured.

Let our freedom be a symbol of a closer spiritual brotherhood, a unity of feeling as behooves one brother toward another. Let us so fashion our lives that the profane will envy our charity, and that those who are banded together by our ties will recognize how good and how pleasant it is to dwell together in unity. Let us, then, look down deep into our hearts and see that there lurks no spirit of insincerity in our professions of brotherly love; but let brother meet brother and, with that holy feeling recorded in the Book of Books, look into each other's eyes and say, "The Lord be between me and thee, and between my seed and thy seed forever."

First Reformed Church, Brooklyn.

UNDER THE AUSPICES OF THE LODGES OF THE SECOND
MASONIC DISTRICT.

The programme consisted of renditions by the following artists: Organ Solo, John V. Meldowney, Jr.; Tenor Solo, William H. Portz; Duets and Solos, Miss Kate Fowler and Mrs. E. A. Knowles; Baritone Solos, Richard Senior, and Humorous Selections, E. M. Colwell—all of whom responded to encores.

COMMITTEE OF ARRANGEMENTS.

WILLIAM H. LISCOMB, Hyatt Lodge, No. 205.

JOSEPH DIMES, Progressive Lodge, No 354.

JOHN NIMMO, Star of Hope Lodge, No. 430.

PHILIP VOLKMAR, Oltmans Lodge, No. 446.

MATTHEW C. CARSWELL, Yew Tree Lodge, No. 461.

THOMAS JEFFERSON, Tyrian Lodge, No. 618.

JOHN H. HAGERMAN, Manual Lodge, No. 636.

ANDREW B. MARTIN, Ridgewood Lodge, No. 710.

CHARLES P. LLOYD, Baltic Lodge, No. 284.
 HENRY A. GAUBERT, Corner Stone Lodge, No. 367.
 ROBERT ROSS, Cassia Lodge, No. 445.
 GEORGE B. VAN ORDEN, Clinton Lodge, No. 453.
 WILLIAM H. SUTTON, Hill Grove Lodge, No. 540.
 F. C. HOCKEMEYER, Euclid Lodge, No. 656.
 WILLIAM NATHAN, Tuscan Lodge, No. 704.
 JOHN CHADWICK, Anthon Lodge, No. 769.

USHERS.

<i>Hyatt Lodge, No. 205.</i>	<i>Yew Tree Lodge, No. 461.</i>
W.: Caleb L. Eabry,	W.: John Watson,
W.: Thomas Connor.	W.: Frederick D. Thorns.
<i>Baltic Lodge, No. 284.</i>	<i>Hill Grove Lodge, No. 540.</i>
William B. Grant,	J. H. Redfield,
George W. Wells.	H. V. N. Deforrest.
<i>Progressive Lodge, No. 354.</i>	<i>Tyrian Lodge, No. 618.</i>
Arthur M. Connors,	George S. Capsticks,
Ferdinand Coutrie.	Robert F. Riedenbach.
<i>Corner Stone Lodge, No. 367.</i>	<i>Manual Lodge, No. 636.</i>
Charles W. Krausse,	George A. Trull,
Charles H. Marsh.	Alfred Fairhurst.
<i>Star of Hope Lodge, No. 430.</i>	<i>Euclid Lodge, No. 656.</i>
Charles Karutz,	W.: J. George Herold, Jr.,
George W. Stager.	Frederick Schroeder.
<i>Cassia Lodge, No. 445.</i>	<i>Tuscan Lodge, No. 704.</i>
Charles M. Slote,	Louis F. Zehner,
Henry Kessel.	Henry R. Hubbell.
<i>Oltmans Lodge, No. 446.</i>	<i>Ridgewood Lodge, No. 710.</i>
M. J. Goetz,	W.: Orlando Bennett,
A. V. Bennett.	Charles G. Bennett.
<i>Clinton Lodge, No. 453.</i>	<i>Anthon Lodge, No. 769.</i>
John H. Brennen,	W.: George A. Harriman,
Martin Klopp.	John M. Duck.

ADDRESS OF EUSTACE H. WHEELER, D. D. G. M.

LADIES AND GENTLEMEN, BRETHREN AND FRIENDS :

It is, perhaps, unnecessary for me to give any explanation of the cause or the purpose of this gathering to-night, but I may say that the occasion is one that calls into active service the best and truest instincts of every Masonic heart. The purpose of our gathering here to-night is two-fold. First, we come here in a spirit of devout thanksgiving, to give expression to the gratitude that fills our hearts and to bow our heads in humble recognition of that Divine Providence that has led us out of the wilderness of debt into free and untrammelled light. Secondly, we are here to rejoice with each other in the fact that we have been enabled, during the past three years, to throw off the immense burden of debt that has almost overwhelmed us, and to-day we stand here free in deed as well as in name.

The Most Worshipful Grand Master of Masons of the State of New York has prepared an address to be read at this and all gatherings throughout the State, for at this moment more than one hundred thousand are assembled throughout this State to give thanks and praise and to rejoice with each other. The history and details of the application of the enterprise with which we are here assembled to relate will be detailed in the Grand Master's address, and it is unnecessary for me to make any allusion at this time to them.

The first order of exercises on the programme is at the express wish of the Most Worshipful Grand Master, that at precisely 8.15 every gathering throughout the State should join in singing "Old Hundred."

The hymn was heartily sung by the congregation.

PRAYER BY REV. ALMON GUNNISON.

Great and infinite Father in Heaven, not unto us but unto Thy great name is due praise and thanksgiving for

the wondrous work that our eyes behold, and for all the grand achievement that has called us together in thanksgiving and praise at this hour ; and, in common with others throughout the length and breadth of our beloved land, we desire that our hearts shall rise in glorious thanksgiving unto Thy holy name that Thou hast preserved us during these years of effort ; that those having been entrusted were thus wise in counsel, zealous in administration, faithful and loyal in their service to the end that, by their faithfulness and by the united sacrifices of innumerable hearts, the great end has crowned our labors, even complete victory and triumph. We thank Thee, our Father, for all the precious memories of the past, for all the incitement and inspiration that comes to us through the associations of this hour and through all the hopes and memories that are enkindled by it ; and we ask that, as Thou hast been with us in the days gone by, keeping us in the unity of the spirit, binding our hearts together in the bond of peace, so Thou wilt abide with our beloved Order in all the days that are to be. Make us, as Thou hast ever made us, reverent to Thy holy name ; make us, as Thou hast ever made us, lovers of virtue, to honor the things that are of good repute among men, and may we walk together in peace, and may we abide together in love and with our faces and hearts set towards the light ; may we not walk as children of darkness, but as the children of light, choosing those things that are honorable and of good repute in the world ; bind our hearts together that we walk in peace and love ; make our hands open hands of truth, and may we bless the world by the symbolisms of our Order, by the humanity of our hearts, by our faith in Thee and by our reverence to Thy holy name, and by the choice of all things that tend to the elevation of humanity ; that through the instrument of this our beloved Order the cause of the earth may speedily become the cause of God and His Christ. Be not only with this congregation, but with all

other assemblies this night throughout the breadth of our State, and may there go up from our united hearts a common song of praise and thanksgiving unto Thy holy name. Guide us by Thy love ; guard us by Thy love ; and, at last, when Thou hast brought Thy work to its completion upon the earth wilt Thou bring us unto Thyself into that Temple that is not made with hands, where we shall praise Thee with a diviner praise and enjoy Thee with a diviner love, and unto Thy great name, through Jesus Christ, shall be all the praise. Amen.

MASONS—"So mote it be."

D. D. G. M. Eustace H. Wheeler next read the Most Worshipful Grand Master's printed address, before referred to. It was greeted with applause.

Mr. WHEELER—I now have the pleasure of presenting to the brethren one to whom they have often listened and who always claims ready attention among the Brotherhood of Free and Accepted Masons—Reverend Brother Cornelius L. Twing.

ADDRESS OF MR. TWING.

SISTERS AND BRETHREN : It may be a pleasure for the Right Worshipful to introduce me to you. It is a great pleasure to be introduced to such a fine audience, I am sure, but it will not be much of a pleasure for you to listen to me. O, that I had the voice of a bird instead of a bull-frog, which I have to-night. The last time I was at this sacred place with my Reverend Brother Gunnison, we were called upon to supply a deficiency caused by the illness of Rev. Dr. Meredith, who was to lecture here at that time, but could not come. It would have been well that I had been ill and Brother Gunnison had been called to fill the bill to-night. This is an occasion of rejoicing. The programme which you have before you tells that it is the deliverance from debt of the craft. Now, that is an individual affair. I have no doubt of the Temple being out of debt, but I know one of the craft who is not out of

debt, and I should think there are some others here in the same boat, and when we all get out of debt this church won't hold the half of them. But it is an occasion of thanksgiving. We little know what we may accomplish in the short time that we are here in this world. The mosquito will be along in a few days. He hasn't any idea, when he gets at a thin man like me, how much patience he can use up and in what a condition he can get me into if he only persists in inserting his bill. In the year 1842, a brother Mason who had in his heart a desire to do something for the craft, but had nothing in his pocket to respond to the echo that came from his heart, threw down a silver dollar and said, "Let that be the foundation for the starting of a fund that shall build a temple and a hall and asylum." It wasn't much more than the great amount that has been raised by the mosquito upon me, but you see what has been accomplished by that amount given. He gave it in faith and it was carefully cared for, and it has grown and it has grown until you have heard, as you have here, that there is no Masonic charity anywhere in the world its equal and it is only in its babyhood now. King Solomon, the wisest and best of men, once made a very long prayer, and if you don't believe it, take your Bibles to-night and read it. I think he must have been hoarse before he got through. I know I should be hoarse if I undertook to read it to you. But the occasion when he offered that prayer was one of the grandest and sublimest on record. That temple in Jerusalem, the most magnificent building that ever adorned the face of the earth, and it had been completed by the workmanship of many thousands of men all under his direction. I don't care whether you believe all that we do about it or not. The building was there, and King Solomon was there, and when he got through there was no debt there. But he, in commemoration of his having been selected to build such a house where God could be worshipped, offered up one of the grandest prayers that

ever fell from human lips or ever ascended to the throne of grace. The occasion was enough to inspire him to speak. Before him were all the tribes of Israel, thousands and thousands, who, like their fathers before them, had been travelers and travelers ; and here was a temple completed, and they thanked the Supreme Architect for it. We here, to-night, as brethren, believe in King Solomon. We believe he lived, and we have a great deal of faith in all that he did. He paid the craft very small wages, we will admit, but here was instituted certain things—I am not going to tell you what they are now—but one of them was that great principle of trying to do some good here on the earth, and one of the results of this great building, whose relief from debt to-night we celebrate here, is the fact that it being out of debt is going to succor the people who are in debt, that is, that need our care and protection—the orphan. A year or more ago the Ladies' Fair saw fit to present me with that which I now hold in my hand, and which tells me it is about time to stop. I said once before to the Worshipful Master that the ticking of that watch, which is as precious to me as anything I possess, in a certain way seemed almost like the wail of the orphan asking for some shelter from men who talk a great deal about charity but oftentimes do but very little. While we have magnificent pieces in our books about charity, as yet we have no place but an industrial school or something like that where we can put a Masonic orphan. But, thanks to the brethren of the State of New York, we are to have an asylum where the child of a Mason can be cared for, not as a pauper or dependent, but from the right inherited through his or her father that he was a Free and Accepted Mason.

It is a good deal to get up enthusiasm on brick and stone. These men over in New York are enthusiastic about this time—they are living in this tabernacle. But it is not that I want you to get enthused about, but I want you to get enthused on this point—that we can do now

what we have not been able to do in the past, make Masonry a living, practical thing in this jurisdiction ; we can care for the widow and the orphan. And while that is glory enough for any man to accomplish, when the future historian, Masonic or other, shall write the records of the days that are swiftly going by, no name will stand brighter on the pages of that history than that of our Most Worshipful Grand Master, who took this load of debt on his shoulders, and who, by the power that God gave him, by the willingness of the craft to follow an honorable leader, has taken that burden of debt, and it has vanished away like the cloud before the wind ; and soon there will be laid in some portion of this State the corner-stone, and then there will be erected on that stone a building which shall be for all time as a landmark to designate the place where the widow and the orphan can find a shelter from the bleak winds of adversity, and be cared for by that love which fills a Mason's heart, the purest and best love outside of the eternal gates.

District Deputy Grand Master WHEELER—It seems scarcely necessary for me to introduce to a Brooklyn audience a gentleman who has been one of her foremost citizens so long as the Hon. Bernard Peters.

ADDRESS OF HON. BERNARD PETERS.

RIGHT WORSHIPFUL BROTHER, BRETHREN OF THE MYSTIC TIE, LADIES AND GENTLEMEN : I have just taken a glance at my watch, and it admonishes me that the time is arriving when these exercises must be brought to a close. It is fortunate, under the circumstances, that I came here this evening unprepared to make any lengthy speech. I come simply, in a few words, to congratulate the fraternity on the great achievement that it has commemorated by this occasion, the triumph, the victory that has crowned the brethren of Masonry in the erection of a grand structure in honor of the organization to which you belong. It has been a long time coming to its completion,

but on that account it is none the less grand and glorious in its results. To-day, two or three times, the question arose in my mind, what would be appropriate to say on such an occasion? The Masonic organization is not, strictly speaking, a charitable institution. Charity is a side issue, and yet it is not to be overlooked; it is not to be disregarded; it is not to be considered with indifference or treated with contempt. The organization of Masonry, if we go back to its original history, we will find that it was formed and established for the purpose of bridging over (perhaps I ought to use a different phrase), for the purpose of linking together the different classes, conditions, nationalities, religions, creeds and people—to link them together in one fraternal bond of union. If we go back in the history of the world—not to that time to which Brother Twing refers, when King Solomon's temple was being built, for whether Masonry originated there or not I cannot solemnly affirm, for I was not present, and Brother Twing rather shadowed forth the idea that he couldn't bear personal testimony to the fact, because he wasn't there; but we know that three or four or five hundred years ago, when Free Masonry was established in England and Europe, society was in an entirely different condition from what it is to-day. In a few days hence we shall celebrate the inauguration of George Washington. That means a century of liberty and progress, and a century of liberty and of progress such as the world has never seen—neither in one century nor in eighteen centuries, nor in one hundred centuries. Such liberty, such progress as we have seen during the hundred years since Washington stood upon those steps in the metropolis and took that solemn oath of office! Think of the discoveries! Think of the means of inter-communication! In the olden time, people of the different countries scarcely ever mingled; only a few of them ever traveled from one country to another. People were hedged in by their affections and their environments, and couldn't get beyond them; they

lived and only went by hordes, and were full of aggression and of barbarism and of desperation. Then, indeed, it was that the Mystic Tie was understood to give man an entrance into society, and it did—and it doubled. Thousands of people lived on the face of the earth and never had an opportunity of using this privilege, which was then precious. To-day, we have it almost every year, almost every month, if we desire to avail ourselves of it. We need it almost every week, for how many thousands of us are continually traveling throughout the world, going among strangers ; and we need this bond of fraternity by which we can recognize each other ; brothers belonging to one society, and who are in duty bound, when we are in a strange community, to make us at home and receive us kindly into their society and into their families, as brethren of the Mystic Tie, such as would not and could not exist without these solemn and sacred pledges which make us Masons. I was and have been, brethren, for many years very attentive to the Lodges, but have been very remiss in late years, caused partly by strict attention to business and partly by physical infirmities, but once a governor always a governor. So it is equally true when you are once a Mason always a Mason. When you have once taken the pledge it can never be recalled. When you have once taken the pledge, you will stand as a Mason until the end of time. There are, my friends, in this world different countries. That makes people of one country strangers to people of another country. That is not any less true than it was five hundred years ago, before the railroad was discovered and invented and before the steamboat came into vogue. We have also in our country different parties. We have, to-day, the Democrats on one hand and the Republicans on the other. In England they have the Whigs upon the one hand and the Tories upon the other. In France they have those that belong to the party that rules on the Right in the Assembly and those who do not rule on the Left in the Assembly. In

all countries they have their parties. So in religion. Masonry is not a religious organization. It is not a church. It does not come to take the place of a church at all. But Masonry recognizes the existence of God. Its ritual, its forms, are all based upon religion. We are told, and it is intimated occasionally, that Masonry originated in the time of the building of King Solomon's temple. That is its ritual. That is the craft that helped to construct King Solomon's temple. It is alive with religion from one end to the other. The verses of religion, the teachings of religion ought to be impressed upon the mind of every tried and true and faithful Mason. And yet Masonry comes to say to this man and this one, When you enter the Lodge you leave your sectarianism and whatever is exclusive to you as a denomination behind you, and you come in and stand on an equal platform with the men of every other sect; and further, You that belong to this party, when you enter this Lodge-room, you leave your party relations behind you. You come in here with equal rights, leaving your party rights behind you, and stand upon an equal footing as brethren, no matter what party you belong to. And to that man who comes from one country or another to join us we say, Here we are but one people, one nation, made of God. The man that comes from high society, the man that comes from great wealth, the man that comes from social position, he is invited to leave these things behind him when he enters the Lodge-room, and there he stands on a level with the humblest one of the craft that belongs to the Order. There is no distinction. The king upon his throne, the emperor with his sceptre, when he enters the Lodge-room must leave his sceptre behind him and must enter there upon an equality with the humblest and lowest member of the craft. Now, I say, brethren, when we contemplate these things there is something grand, there is something noble, there is something beautiful and burdening, akin to the spirit of Jesus Christ himself, in this great institution. It

has lived through hundreds of years. Its vivifying influence to-day in erecting a grand structure in the city of New York, the metropolis of the nation, and freeing it from debt—that costs something like two millions of dollars,—and devoting its income and money to be raised to charitable purposes, which is a side issue ; this shows its living power and living force, and should make every Mason proud of the organization to which he belongs. Here, to-night, as we go from this presence and from this Jubilee, let us not forget the great prominent features of this Order, the ties that bind us together, the symbols which we are taught, and the charity which is an accompaniment of all this; and then let us learn to reverence more deeply, more generously, more heartily and more faithfully the object for which we have become brother Masons, the purpose for which the craft exists.

Mr. WHEELER—I wish to say that at the commencement of the proceedings to-night I sent a congratulatory dispatch to our brethren of the Third District in Brooklyn, and have just received the following reply :

FIRST BAPTIST CHURCH,
CORNER OF CLINTON AND PIERREPONT STS., 9 P.M.

The brethren of the Third District acknowledge the greeting of their brethren of the Second, and join with them in congratulating and rejoicing which to-night makes the Masons of the Empire State one in heart and sympathy.

Very truly yours,

MARION GRIMES,
Deputy District Master of the Third District.

Upon request of D. D. G. M. Wheeler, Rev. Dr. Almon Gunnison made an address, as follows :

ADDRESS OF REVEREND DR. GUNNISON :

I want to rejoice with all of you in the very signal occasion that has called us together. There is something very inspiring to me, as I am very certain there is to all

of you, in the thought that there are at least one hundred thousand people assembled to-night in the State of New York, inspired by the same feeling that is in all our hearts. I need not tell you that Masonry is founded upon a splendid idea. The last speaker who spoke to you said it was hardly a religious organization, and yet it is a religious organization. One of the questions in the lesson we had in the Sunday-Schools throughout the country last Sunday, was: "Which is the greatest commandment? And Moses answered, and said: 'Love to God and love to man.' " And I know of no other organization that is founded more firmly upon those two foundation-stones than the institution of Masonry. The legend says that it was instituted at the building of Solomon's temple, and its whole ritual is of a religious character, and in all the rituals that there are in the world (save, perhaps, the ritual of the Church) there is nothing that in grandeur of thought and sublimity of language, that rises almost to the height of poetry, begins to approach the splendid religious ritualism of Masonry. I have often been charmed by the mere felicitous religious expression of the ritual of Masonry, and I am very certain that those of you who are more familiar with it perhaps than I am, will bear me out when I say, perhaps, that in all the domain of literature there is nothing that appears with grander movement, with a more poetic and felicitous expression than the ritual of Masonry. There is another thing. It is not merely an intellectual idea, but it enforces in a most practical way the lessons of practical benevolence. Wherever a Mason is in distress there are Masons ready, not only by the obligations they have taken, but by the natural sympathies and instincts of the Masonic heart, to extend a brother's sympathy and a brother's help. I met in the street the other day a Masonic friend wearing the emblem of the craft. During the short conversation I had with him, he said: "I am traveling all over the world, and I am very certain, should misfortune of any kind overtake

me, if I had my Masonic badge on, there would be somebody to care for me." And so it is all over the world—a brother in distress can always claim and receive a brother's help. There is another thing that struck me as being beautiful to-night. Masonry rests upon this beautiful symbolism, and that is—Architecture. The characters that are worn upon a Mason are of an architectural pattern. They are the tools of the craftsman, and the whole ritualism of Masonry is that of architecture. Now, we commemorate, to-night, the incarnation of this symbolism in a building, and in the City of New York, a Masonic Temple, probably the finest in the world, unquestionably one of the finest architectural buildings in the City of New York—which is probably filled with finer architectural monuments than any city on the face of the earth—one of whose finest monuments of architecture is this Temple, whose freedom from debt we commemorate to-night. The intellectual symbolism of Masonry has been embodied in a practical building of stone; and the freedom from debt of this institution embodies the other symbolism of Masonry, Charity, which is the other foundation of Masonry. It embodies that, or it intends to embody it, in brick and stone; for the purpose of this celebration that we have to-night is not simply that another building is free from debt, but that, by the emancipation of that building from debt, large revenues are to accrue and be expended, not in mere intellectual gratification, not in splendid regalias, not in beautiful ritualisms, not for pride or avarice, but in the blessed name of Charity; and that which is one of the fomenting thoughts of this grandest of institutions, by the emancipation of this building from debt is now to take practical form, and the immense revenues of this large and profitable building are now to be expended for the orphan and the widow. And I think that throughout this city to-night there ought to be in the hearts of the people, as I have no doubt there is, gratitude to God that a new arm, that a new foot, that a new hand, that a

new implement of work and Christian activity has been furnished this institution, by which it may go on to larger victories than it has ever witnessed in the past—victories of charity, of benevolence, for which this institution through all its honored history has stood, and grandly stood; and I think that we can rejoice to-night with the innumerable multitudes all over our State in this grand emancipation, which closes up the chapter of an honorable past and opens a new and grander chapter of a more splendid and achieving future.

The following ode was sung by the assemblage, to the music of "Auld Lang Syne":

Let Masonry from Pole to Pole
 Her sacred laws expand,
 Far as the mighty waters roll,
 To wash remotest land;
 That virtue has not left mankind
 Her social maxims prove,
 For stamped upon the Mason's mind
 Are unity and love.

Ascending to the native sky,
 Let Masonry increase.
 A glorious pillar raised on high,
 Integrity its base;
 Peace adds to olive boughs entwined
 An emblematic dove,
 As stamped upon the Mason's mind,
 Are unity and love.

REMARKS OF D. D. G. M. WHEELER.

On behalf of the brethren of the Lodges of the Second Masonic District, I wish to thank you all for your attendance here this night and for the kind attention that you have given us, and I know that you, one and all, rejoice with us in the glorious consummation we have reached.

The meeting then adjourned.

**First Baptist Church, cor. Pierrepont and Clinton
Streets, Brooklyn.**

At eight o'clock, Marshal R.·W.·John Miller rapped for order and opened the proceedings by announcing the *entree* of R.·W.·Marion Grimes, District Deputy Grand Master, and other eminent Masons, who were escorted to seats on the platform, as follows :

M.·W.·Joseph J. Couch, Past Grand Master.

R.·W.·Theodore A. Taylor, Past District Deputy Grand Master and present Representative of the Grand Lodge of Louisiana.

R.·W.·James M. Fuller, Past District Deputy Grand Master and Past Grand Steward.

R.·W.·Joseph Short, Jr., Past District Deputy Grand Master.

R.·W.·William Sherer, Past District Deputy Grand Master, Past Grand High Priest of the Grand Chapter and present Commissioner of Appeals of the Grand Lodge.

R.·W.·Frederick H. Wight, Past District Deputy Grand Master and present Representative of the Grand Lodge of Wisconsin.

R.·W.·Rev. Charles H. Hall, Past Grand Chaplain.

R.·W.·G. Frank E. Pearsall, Past Grand Steward.

R.·W.·John W. Richardson, Past District Deputy Grand Master.

R.·W.·Rufus T. Griggs, Past District Deputy Grand Master.

R.·W.·Sidney F. Walker, Past District Deputy Grand Master.

R.·W.·Peter L. Schenck, Past District Deputy Grand Master.

Brother Rev. A. J. Canfield, D.D., of the Church of Our Father.

R.·W.·James B. Davenport, Grand Steward.

Committee of Arrangements were as follows:

R. : W. : Theodore A. Taylor, Chairman; R. : W. : John W. Richardson, Treasurer; W. : Lafayette Halsey, Secretary; M. : W. : J. J. Couch, W. : N. W. Butler, W. : W. C. Humstone, W. : E. T. Salisbury, R. : W. : John Miller, Marshal, and the following Worshipful Brothers, who were appointed Aides to the Marshal: W. T. Pratt, Charles R. Rivers, George E. Nichols, Jerome E. Morse, Charles S. Barker, William C. Knapp, James Mitchell, James W. Murray, John A. Bennet, George W. Bennet, David Ellis, Henry Joseph, Jacob Gruber, John S. Boyce, Frederick Meyer, Loftin Love, Charles R. Randall, Homer L. Bartlett, James Bohen, Thomas Marchant, Vernon L. Tenney, John W. Wiggins, Jr.; John B. Harris, John C. Grennell, Samuel Loring, John Matier, Frank S. Henderson, Edward W. Cooper, Henry R. Van Keuren.

Chairman Taylor called the roll, and the Lodge Masters here named answered for their delegations: Acanthus Lodge, No. 719, W. T. Pratt; Adytum Lodge, No. 640, Charles R. Rivers; Altair Lodge, No. 601, George E. Nichols; Anglo-Saxon Lodge, No. 137, W. C. Humstone; Aurora Grata Lodge, No. 756, Charles S. Barker; Bedford Lodge, No. 574, William C. Knapp; Brooklyn Lodge, No. 288, James Mitchell; Cambridge Lodge, No. 662, James W. Murray; Central Lodge, No. 361, Charles H. Luscomb; Commonwealth Lodge, No. 409, John A. Bennet; Cosmopolitan Lodge, No. 585, George W. Bennett; Covenant Lodge, No. 758, Edward W. Cooper; Crystal Wave Lodge, No. 638, David Ellis; Delta Lodge, No. 451, Henry Joseph; Ezel Lodge, No. 732, Jacob Gruber; Fortitude Lodge, No. 19, John S. Boyce; Greenwood Lodge, No. 569, Frederick Meyer; Hohenlinden Lodge, No. 56, Edward T. Salisbury; Joppa Lodge, No. 201, Charles R. Randall; Kings County Lodge, No. 511, Homer L. Bartlett; Lexington Lodge, No. 310, John Miller; Long Island Lodge, No. 382, Lafayette Halsey; Minerva Lodge, No. 792, Thomas Marchant; Mistletoe

Lodge, No. 647, Vernon L. Tenney ; Montauk Lodge, No. 286, Nevin W. Butler ; Nassau Lodge, No. 236, John B. Harris ; Orion Lodge, No. 717, John C. Grennell ; Sanctorum Lodge, No. 747, Samuel Loring ; Star of Bethlehem Lodge, No. 322, John Matier ; Stella Lodge, No. 485, Frank S. Henderson ; Zeredatha Lodge, No. 483, Henry R. Van Keuren.

Music, - - - " Marche Cortege," - - - *Gounod*
Mr. Albert S. Caswell and St. Cecile Quartette.

R. : W. : MARION GRIMES—

BRETHREN : We have assembled here to-night by order of the Most Worshipful Grand Master, Frank R. Lawrence, for the purpose of celebrating the removal of our great debt. You remember four years ago, when Most Worshipful Frank R. Lawrence first became Grand Master, we had a debt upon the Masonic fraternity in this State of New York amounting to nearly five hundred thousand dollars. That debt, brethren, has every dollar been paid. Every bond has been cancelled and burned to ashes, and the ashes thereof scattered to the four winds of Heaven.

Brethren, besides the payment of the debt, there is in the hands of the trustees the sum of about one hundred thousand dollars towards the erection of the Asylum ; and all this, brethren, has been through the zealous efforts of Most Worshipful Frank R. Lawrence.

There are probably assembled to-night, in this State of New York, at least fifty thousand Masons to offer up thanksgiving to the Almighty God for the many blessings that we have enjoyed ; and, brethren, we have met here for that purpose ; and I now take pleasure in introducing to you Rev. Bro. A. J. Canfield, who will lead us in prayer.

PRAYER BY BRO. REV. A. J. CANFIELD, D.D.

Let us pray. Almighty God ; Thou, whose hand hath wrought all this ; to whom else should we render thanks-

giving if not to Thee? With full hearts, then, we lift our thoughts in adoration and prayer for Thy blessing on these exercises, and communicate Thou of Thy spirit to those who engage herein; to the end that all things may be done decently and in order; and that even our gratitude and our Jubilee exercises may be acceptable in Thy sight.

We are glad to meet under the auspices of an institution that is older than any church or government, or other institution of man, saving only the hope. As the passing years do not leave us where we were, but bring us continually within nearer distance and more intimate communion with that mysterious eternity into which so many dear and mortal things have passed from our imploring eye; as there is set before us the divine dignity of a manly life and a tranquil power of faith and the high trust of duty, when we own the shameful conquests of temptation over us and repent of our abundant strife with evil; and there is set before us a noble example of perseverance and faith, and we come to rejoice together that he has seen of the travail of the years of his sacrifice, and has come to rejoice bearing his sheaves with him, as the faith of a man engaged in the work of paying debts and establishing asylums for those in need of them. As the words come to our hearts of praise and thanksgiving for him, oh, we will that Thou help us to realize that it is of Thy spirit alone that success has come; and grant that the institution under whose auspices we meet, filled with thoughts of gratitude to-night, may also realize its great obligation and its responsibilities to the whole community of setting an example of worthy manhood, of fraternal brotherhood, of loyalty and good-will to all men; and in our hearts may we cherish the memory of this triumphal hour as an inspiration and incentive to faithful service in our time. Bless all the Lodges that are represented here. Bless all the institutions, all the members of it in this great State; and to-night, as Thou lookest

out through the evening and seest the tens of thousands—the vast assemblages all through the State, with one heart, and with one voice thanking Thee for every great success, will Thou grant their united prayers. Amen.

The Secretary then read the following telegram from the Second Masonic District :

To the Third Masonic District :

The brethren of the Second District greet their brethren of the Third, and rejoice with them in this hour of triumph and counsel in Brooklyn's share of the work.

E. W. WHEELER,
D. D. G. M., of the Second District.

R. : W. : RUFUS T. GRIGGS—I make the motion that we return congratulations to the Second District.

Motion seconded, put and carried.

Professor Caswell at the organ, and the St. Cecile instrumental quartette led in the rendition of "Old Hundred," the whole audience doing the singing.

Reading of the Grand Master's Address by R. : W. : Theodore A. Taylor, Past District Deputy Grand Master.

Music, - - - The Three Fishers," - - - Goldbeck
Euphonic Quartette.

The following telegram, to be sent to the Second District, was then read :

Brethren of the Third District acknowledge the greeting of their brethren of the Second, and join with them in the congratulations and rejoicings which, to-night, make the Masons of the Empire State one in heart and sympathy.

R. : W. : THEODORE A. TAYLOR — Right Worshipful Sir : I move, before we proceed any further, that the following telegram be sent to the Masons convened at Masonic Hall in New York :

To the Jubilee Convention at Masonic Hall, New York :

The thirty-one Lodges of the Third or "Banner" District, congratulate the Most Worshipful Grand Master and the craft of the

Empire State on this auspicious occasion. May he, whose genius so wisely directed our labors, be long spared to share the honors due to his unselfish efforts.

The motion was seconded, put and carried.

R. : W. : MARION GRIMES—I now have the pleasure of introducing to you, Worshipful and Rev. Warren C. Hubbard, who will now address you.

ADDRESS OF REV. WARREN C. HUBBARD.

I regret, brethren, to open my lips to-night with anything that may sound like an excuse, but the exacting labors of the season of Lent, coupled with the severe changes in the weather have conspired together to compel me to express my thoughts in manuscript, rather than to trust to the inspiration of the moment for words fitting this meeting. It is as a very tired man that I throw myself on your lenient clemency.

It seems almost superfluous to require further words from any one after listening to the message of the Grand Master of the State of New York. And I do not hesitate to avow my shrinking from the duty laid upon me to follow in the wake of one so much older and so much better versed, but not more enthusiastic, in the ancient art of Masonry. We are met together to-night to celebrate a great victory—to fill the air with the loud thanksgivings of those from whose necks the heavy burden of an enormous debt has been at last thrown off; to congratulate one another and to be congratulated; to tell the whole world that Masons can do more than their enemies like to give them the credit of doing; to proclaim to the ends of the earth that we practice what we preach, and to testify by our deeds the honesty of the Mason's creed. We are here to-night, not only happy in breathing the air of liberty from debt, but proud that we, under the leadership of our Grand Master, have shown to the world at large that when Masons make up their minds to surmount an

obstacle they stop not until they plant the flag of victory on the very highest peak of its summit. Only three years ago that grim rock of debt, amounting to about half a million of dollars, stood in the way of our onward progress. What wonder that each official who found himself bound to journey along this road, when he came into the near vicinity of this huge obstacle paused to contemplate, gave a despairing glance at its length and breadth and height, lost himself in wonder and hopelessness, then fell limp and dejected into the seat of the weary, waiting for that airy fairy something of Micawber's opportunity to "turn up." But the waiting became so indefinitely long and vague, and the seats of the weary increased to so alarming a number, that the roadway became almost hopelessly blocked up; progress was impaired, hope became obscured in the mist of lowering clouds, the goal of success seemed to recede further from us into the recesses of a millennial future, while the rock itself grew and swelled into enormous and hideous proportions, crowding its unwieldly bulk into the closely packed ranks of hopeless and discouraged master workmen pressed into the gloom of its overhanging cliffs, until it seemed as if it must topple over upon them, crush them into helplessness, and then bury them in the grave of failure and oblivion. But an art founded upon the blessed teachings of Sinai's heaven-born and God-given law of the Fatherhood of Deity and the brotherhood of man was not allowed to suffer in the eyes of its calumniators, by seeming to sink under a debt incurred in the effort to carry out its own teachings founded upon the will of God. The Grand Architect of the Universe so shaped the affairs of the craft and its destinies that, in process of time, a leader, like Moses of old, was found worthy and willing to lead his Masonic people out of the wilderness of despair into the land flowing with the milk of freedom and the honey of success. His clarion tones pierced the ears of those who slept as only the worn-out can sleep; his words of hope,

upheld by his deeds of personal activity, lit the flame of endeavor ; his constancy and zeal fanned the flame into a burning fire of enthusiasm ; his watchful eye detected the pregnable spots in this rock of offense ; his unerring hand pointed out to the busy workmen the places to use the drills of opportunity ; the powder of untiring, unceasing and unending labor was packed into every crevice yawning to receive it ; the fuse of unanimity of feeling was placed and kept in position, and, when Most Worshipful Grand Master Frank R. Lawrence applied the light of perfected plans to the waiting fuse, that rock burst into a million fragments and disappeared so thoroughly that we could not even smell the smoke. And oh, what a glorious beyond was opened to the view of Masons, whose eyes had become dimmed in the effort to peer for a ray of hope to illumine, however feebly, the horizon of Masonic life ! The road clear to sight and broad to travel ; the Sun, the All-Seeing Eye, shining in its noonday strength ; the summons to labor sounding sweetly to the ear, the calls to refreshment well enjoyed, because well-earned ; the goal shining at the end of the level of time became the gateway of entrance into the glories of eternity.

That is one reason why we are assembled here to-night in this great building. We have shown those outside the charmed circle of our noble Fraternity what Masons can do and have done. It mattered not that the Temple was located in the City of New York. Local environments could not restrain the outreachings of duty and responsibility, and from all parts of this Empire State came pouring in the loyal contributions toward the accomplishment of the freedom of our common Masonic home. Never was there such a universal response made in answer to any appeal as that which came at the appeal of our Grand Master. One aim inspired all his band, one bent directed the will of the Brotherhood, and one united effort accomplished the endeavor and shouted victory. Neither can I, nor would I, forget that while the twenty-nine districts

embraced in this State did their duty nobly, gladly and conscientiously, yet our own beloved Third was the first to reach the goal, the first to place its quota into the hands of the Grand Master of the State. Never, while the breath of heaven fills our lungs, can we keep back the proud "Veni, vidi, vici" of our own portion of Masonic heritage. Never, while the art exists, can that one fact be wiped from the pages of her history—that the Third Masonic District wears and bears the distinguished honor of being the banner district of the State. Let neither time nor place ever succeed in effacing from your memory the privilege which is yours, in the ability to point to your membership in the district in the day of its proud achievement. Others of our revered brethren have, without doubt, good reason to be proud of their Masonic districts, but we of the Third have so much for which to be grateful that the expression of honest pride and felicitation can no more be repressed than can the anthem which the waters of Niagara sing. The memories of the past are rich with tributes to the worth of those who have presided over its affairs, but the galaxy grows brighter and brighter as personal associations bring before us the distinguished Sherer, the able Black, the giant Wight, the twin enthusiasts Richardson and Griggs, the affable Walker, the scholarly Dunn, the energetic Taylor, the dignified Schenck and the genial, whole-souled Grimes, whom we are so soon to lose. May a successor be found to follow these illustrious brethren worthy to bear their scepter and to wear their crown. The formative guidance of our earlier rulers, developed and strengthened by the able leadership of those who came after, had fitted this district to take the proud stand of "primus inter pares," when the trial of running the race was opened to the districts of the State. United among ourselves, loyal to our head, educated in the teachings of our Order, imbued with its doctrines and jealous for its honor, we were thoroughly equipped and ready for the fray. When the time came,

and the eyes of the community were fastened upon us, we rose to a man; we brought forth our much maligned goat, and that goat won the victory. That goat was the grit which strengthened every man, the order which is dear to every man, the activity which spurred on every man, and the District Deputy Taylor, whose leadership inspired every man. G-grit, O-order, A-activity and T-Taylor was our goat, and he did the work. When the word was given to make ready, that goat was found grittily standing at the foot of the rock of debt, and, at the order of the Grand Master, with one duck of his head he tore off his quota of bank-note paper, then actively chewing his cud of the sweet morsel of duty, gave one grand swallow and stood blandly before the world, quietly waving its 'Tail-o'er all, surmounted by its little broom of a clean swept record. Surely, an expression of our pride in this matter will hardly be open to the charge of undue exultation or unpardonable egotism. All good and noble efforts are entitled to a corresponding meed of praise, and one should be instantly pardoned if he value the reward sufficiently to speak of it with the lips as well as to treasure it in the heart. No less has the Fraternity at large a share in the rejoicing which calls us together in this place to-night. Like as all great and good men who are swayed by a determination to live uprightly before God and mankind are often subject to the covert innuendoes or the open accusations of those whose lives are not squared by the square of virtue, so Masonry in its turn, although endeavoring to preserve its order, government and teachings, with good will to all and malice toward none, is obliged to bear the attacks of its enemies and to breast the troublesome waves of obloquy and ignorance. It is not so many years ago that, to be a Mason, was analogous to bearing the epithet of scoundrel. Religious people looked upon the art with horror, the ignorant surrounded it with associations of terror, and it had a reputation but little better than an organization in whose midst were

enacted the orgies of devils and whose laws were meant to override those of God and man. Startling stories of midnight revels chilled the backs and lifted the hair of credulous fools ; suspicious minds and malicious tongues found no vocabulary large enough to formulate their zealous maledictions ; imaginative brains and fertile pens rushed into print, and breathlessly informed the gaping world without reserve of the dreadful truth of what they did not know ; baffled curiosity vented her spleen in calumny and menaces, until that unstable weathercock called "public opinion," veered hither and thither by the breath of public clamor, became craven enough to affix its seal of approbation to this unjust and merciless persecution. But the rock upon which Masonry was founded is Deity. From first to last the obligation to obey God and to love mankind is the teaching of our art. She places this command as the keystone of her arch, proclaims it the cause and effect of her existence, and binds it as an oath upon the lips of everyone who enters the various portals of her Temple. You well know that no avowed Atheist would ever be received within our ranks ; you well know that a misanthropist would be hurled from them. You well know that the word of God is not only unsealed, but conscientiously read within her Lodge-rooms. You well know that no communication can be held without an invocation to God for His blessing. Need we wonder, then, that Masonry, notwithstanding her dark days of cruel persecution, was sustained by the strong hand of God, and when the clouds rolled away was discovered sitting like a queen upon her immortal throne—unsullied as the purest marble and resplendent in the glory of conscious rectitude and Divine approbation. From that time to the present she has moved majestically on in the highway of renown, wearing the fillet about her head on which are glowing the golden words of her title, "The Handmaid of Religion." Faithfully performing her duty, she has been the means of

cheering many a weary wanderer whom she has overtaken, as he has plodded along the rough road of poverty or stumbled through the thickets of trouble and distress, or helplessly staggered in the ditch of sickness and approaching death. How many poor fellows have blessed God with their latest breath for the succor which Masonry has afforded ! How many widows and orphans have thanked Him with eyes overflowing with tears for the means which decently buried their loved dead, and afterward fed them and clothed them until their efforts to care for themselves were crowned with success. Hundreds of thousands of times has been seen that godlike picture of the Mason's firm belief in "Our Father, which art in heaven," so linked to the heart-breaking appeal of men, women and little children, "Give us this day our daily bread," that at the end of their temporary distress came from both giver and receiver the pæan of thanksgiving, "For Thine is the kingdom and the power and the glory, for ever and ever. Amen." Masonry has not only taught the beautiful lesson of charity, but has emphasized her teachings by her deeds of loving relief and tender care ; and she has done this for ages. It is with no niggardly hand that she has scattered her blessings along her pathway in the past, and Masons might well be proud and even satisfied with the glorious record which she presents to the most piercing gaze of the world's scrutiny. But we are not satisfied. Before our gaze rises in attractive luring the Hall and Asylum for Widows and Orphans and for Infirm Masons—chief among its designs being that of the education of the orphans. About \$100,000 have already been raised for this noble purpose. I tell you, brethren, it is a fact which will attract the attention and compel the admiration of other communities beside our own—that the Masons of the State of New York, the same year in which they completed the payment of a debt of half a million dollars, had energy enough left to furnish a tenth of a million beside, to go on with their new labor of

love. With the spirit which now pervades the Fraternity, it will not be so long a time ere we shall see the asylum erected and endowed—to stand a lasting monument of Masonic zeal and Masonic brotherhood. Surely, such an exhibition of philanthropy as this, united to the glorious deeds of the past, sufficiently serves to wipe out forever all charges against Masonry of triviality or lawlessness or irreligion. Most assuredly, in this State at least, when we can point to such a showing as that which gives rise to this Jubilee, we need not fear the cavils of our foes; neither can any one utter a derogatory word while we are able to point out such members of the Fraternity as that dignified and enthusiastic patron of the art, whose master hand has guided and master mind advocated the affairs and worth of Masonry, the Most Worshipful Past Grand Master Joseph J. Couch, and that grand old man, the very breath in whose nostrils is inhaled to give life to an honest soul and exhaled in honesty of thought, honesty of word and honesty of deed, Right Worshipful and Rev. Dr. Charles H. Hall. With such pillars as these to support, Masonry is in no danger of collapse or disgrace. Let us go on then, dear brethren, in the paths we so dearly love, standing shoulder to shoulder in the onward march of progress, adding to the laurels of the past those deeds of loyalty and love in the future, and having over all “the God blessed forever.” We are here before Him to-night clothed with the emblem of innocence and the badge of the Mason. May no act of ours ever sully its purity; but as we have received it so let us wear it that when life’s fitful fever shall be over, when the disenthralled spirit shall take its flight from earth’s turmoil, strife and sorrow, and the poor, worn, weary body shall be laid to rest, our brethren, as tearfully and with loving, reverent hands they shall lay the apron upon your coffin or mine, may say—as the highest tribute which can be paid to the memory of any man—“He was a true Mason”; and as the angels catch up the quivering words and echo their

glorious meaning onward and upward through the pearly gates, may the recording angel emblazon it upon his tablet in characters of living gold : " He loved God with all his heart and mind and soul and strength, and his neighbor as himself."

Music, - - " Hallelujah Chorus," - - *Handel*
 Mr. Albert S. Caswell and St. Cecile Quartette.

R. : W. : MARION GRIMES—Allow me to introduce to you Most Worshipful Joseph J. Couch, Past Grand Master of the State of New York.

ADDRESS BY M. : W. : JOSEPH J. COUCH.

RIGHT WORSHIPFUL SIR, MASTERS, WARDENS AND BRETHREN OF THE THIRD MASONIC DISTRICT : When Fannie Elsler, by the charm of her twinkling feet, had opened the hearts and purses of good Bostonians, and had collected the funds required to place the cap-stone upon the Bunker Hill Monument—a patriotic work that had passed through many vicissitudes, had been long delayed, and was finally finished—preparations were made for a celebration commensurate with the national as well as local significance of the event. Massachusetts called upon her greatest statesman and orator to speak the words that should set forth the deeds commemorated and the legends taught by that plain shaft of native granite. Upon the appointed day the people gathered from far and near, and a vast multitude assembled around that monument, upon that hill forever consecrated to Liberty by the best blood of Revolutionary heroes. Standing in their midst, at or near the spot where Warren fell, Daniel Webster began his great oration with the words, " The duty has been performed." These words, falling thus from the lips of a great master, I now offer as a fitting motto comprehending the essential facts and sentiment of this present occasion. The fact is, that a grievous and burdensome debt has been paid. The sentiment and pay-

ment thereof was a duty. By the order of the Most Worshipful Grand Master we are assembled here to-night, in common sympathy and co-operation with our brethren throughout the State, for the purpose of commemorating the fact that a duty has been performed. As to the nature and character of that duty, I invite your attention for a brief moment to some of the points in our past history leading up to this present satisfactory occasion.

The corner-stone of the building in Twenty-third street known as the Masonic Hall, as you well remember, was laid in the year 1870. At that time a fund had been accumulated, known as the "Hall and Asylum Fund," that amounted to about four hundred thousand dollars. It had been accumulated almost entirely by the free-will offerings of brethren and of the Lodges during the years that had preceded, and by the accumulation that had accrued to the fund by its management in the hands of its trustees. There was not a dollar of debt connected with that fund. That fund was represented at that time by three hundred and forty thousand dollars paid for the site of the property, now located on Twenty-third street, and sixty thousand dollars, or thereabouts, in cash, less perhaps what might have been expended to prepare the ground for the laying of the corner-stone; and with that sixty thousand dollars we began the work of erecting the Hall. The friends of the scheme, as we all remember, applied themselves earnestly to increase the means for accomplishing that work.

It is not necessary to-night to go through with all the trials and efforts that were put forth. Suffice it to say that during the six years succeeding the laying of that corner-stone, by the exertions of the brethren, by holding fairs, by solicitations in our Lodges, by actions of the Lodges in their corporate capacity in making donations, and by the action of the Grand Lodge in laying a tax upon the entire Fraternity—which tax was afterwards continued for a period of five years—we had accumulated and

paid over into that fund at the time that building was completed somewhere about three hundred thousand dollars more, making in round figures some seven hundred thousand dollars that had been raised through voluntary free-will offering in the first instance, by contributions in the second, and finally by direct tax upon the brethren.

At the time the Temple was closed—or furnished—I do not suppose that there was a brother in all this State that knew precisely how its affairs stood. During the years 1875 and 1876, while the bills were being gathered in, we begun to get some notion of what we had before us ; but it was not until the meeting of the Grand Lodge in 1876 that the fraternity became at all apprised of the real situation of their undertaking.

We have been talking here to-night, brethren, about the enormity of a debt of half a million dollars. I want to carry you back a few years. I want to bring to your mind at this time where we stood then, in order that we may fully appreciate the significance of the work that we have accomplished now.

When we came to get in the bills, instead of having a little less than half a million dollars confronting us, we found that the debt, over and above the seven hundred thousand dollars that had been paid in, amounted in round figures to eight hundred and forty-five thousand dollars. Eight hundred and forty-five thousand dollars ! Now, what did that mean ? If we were to take up that burden and relieve the building, it meant fifty-nine thousand dollars a year of interest money. You may well think that the Grand Lodge was startled when they got those figures, and that there was some pretty exciting times there, and that there was some earnest discussions, and that there was much inquiry as to what was best to do ; and I tell you here to-night, brethren, that, at that time, and for two years thereafter, was the critical period in the history of this undertaking ; critical, because of the question by which the Fraternity was then confronted. There

was danger. The Fraternity had become responsible before the world for that undertaking. They were astounded at the situation ; and the danger was not that we should lose the seven hundred thousand dollars that had been collected by the free-will offerings of the brethren and their friends, for that was already lost beyond all redemption. It had gone. We were confronted with a debt of eight hundred and forty-five thousand dollars, bearing an interest of fifty-nine thousand dollars a year, and a Hall that did not give us income enough to pay one-half of the interest ; and the question that presented itself to the minds of many then was whether we should let the matter drop right then and there ; and the danger that presented itself before this Fraternity at that moment was that under the excitement of the moment that course might have been taken, and the stigma of repudiation practically stamped upon this Fraternity in the Empire State.

Men's minds were too excited at that moment to meet the issue. The five years' tax had but two years more to run, and unless some provision was made the catastrophe was visible to all observers. Nevertheless it could not be met at that moment; the representatives of the Lodges were not prepared to take so great a responsibility upon them ; and in the midst of the excitement, while the contest was going on in one form or another, the lightning was drawn from the clouds by a simple proposition to the effect that the Legislature should be requested to so amend the law regarding the Hall and Asylum as to enable its affairs to be put into the hands of trustees consisting of business men. Up to that time it had been in the hands of the *ex-officio* grand officers of the Grand Lodge.

The introduction of the resolution, and its passage promptly by the Grand Lodge, marked a turn in the affairs ; and at the next meeting, one year later, the entire question came up on the proposition to amend the Constitution by removing the five years limitation

upon the tax ; and one of the most earnest discussions that I have ever witnessed in that Grand Lodge took place upon that occasion, when the proposed amendment was to be formulated, which had to pass that Grand Lodge, pass the ordeal of a year's examination and criticism by the Fraternity, and be enacted by the succeeding Grand Lodge before it could take effect.

When the vote came upon that question, after a long discussion, and during it there was much doubt as to the result, it was found on a call of Lodges that there were some thirteen hundred and over in favor of continuing the tax and taking up the burden, and seven hundred and thirty odd in opposition thereto.

And right here, to-night, brethren, I should fail in my duty if I did not make full and public acknowledgement of the good faith of many brethren from this District and from other Districts, who were known, and had long been known, as dissenters from the entire scheme, who, when the Fraternity was in that condition, and the question that presented itself to them was whether we should honestly pay our debts came to the front, threw aside all their previous views and opposition to the enterprise, and by their earnest labors materially aided in carrying that vote.

Now, from that point, it was simply a question of paying our debt. The provision was then and there made to meet that obligation, and that provision was confirmed by the next meeting of the Grand Lodge ; and I esteem it one of the honors of my life that I was permitted to preside over that Grand Lodge upon both occasions.

Up to that moment the enterprise had been one of charity. From that moment on it was an enterprise in the line of common honesty. We had placed ourselves in a position where we were obligated. Thankful, indeed, would we have been at that moment, and fortunate, indeed, should we have been at that moment, if some brother, or some enterprising business man, would have

taken the entire property off our hands for the debt, but we could not find any such.

But I have not done with the work yet. I said we started with a debt of eight hundred and forty-five thousand dollars in 1876. Now that debt has been drawing interest from that day to this, diminishing, it is true, from year to year, as we have been able to reduce the principal, but nevertheless drawing interest all the time, and, adding the interest to the principal, I am able to give you an idea of what we have paid in settling that debt, and it amounts in round figures to one million three hundred and fifty thousand dollars or thereabouts. Of that one million three hundred and fifty thousand dollars one-half has been paid by taxes and appropriations of of the Grand Lodge through the tax upon the Lodges, and an appropriation from the general fund of the Grand Lodge, which also represents a tax upon the Lodges; something less than one quarter has been paid by the earnings of the Hall—say three hundred and nineteen thousand dollars or thereabouts; leaving for the work that the Grand Master has performed, by the fund which he raised, some three hundred and fifty-six thousand dollars or thereabouts, and, as we get the word to-night, he has accomplished that work and turned us in a hundred thousand dollars additional as starting upon the Asylum.

Now, the proposition which confronted our present Grand Master when he came in was this: by the provision that had already been made the floating debt had been disposed of; the bond and mortgage had been disposed of; the income bond and the two and five years notes were practically already disposed of; they had been taken up by the provisions previously made; and we came to the four hundred thousand dollars of first mortgage bonds, and those bonds had until 1891 to mature, and they were so drawn that it was at least exceedingly doubtful whether the trustees had the power to call them in; and it was in that doubtful condition of things that

the Grand Master took up the work. As the event has proved, he has succeeded in getting all those bonds called in, and we are now able to estimate something of what has been saved in dollars and cents by this proceeding ; and I think if you will figure it out from the report you will find that it will foot up something like ninety-five thousand dollars in the shape of interest saved by this redemption of bonds before their maturity.

We have now, placed in the hands of the trustees, free of debt by this last action, the property that stands on the corner of Twenty-third street and Sixth avenue. We have placed it in their possession at a cost of over two millions of dollars ; but it is there free of debt, and is in condition to form a permanent resource for the maintenance of the proposed Asylum.

And now, brethren, taking a suggestion from the address which was read to us from the Grand Master here to-night, advising us to be cautious and to take good care that we move along the lines of safety in the future, by computing our means and adapting our ends to our means ; I think it entirely proper at this point to give some idea of what may be relied upon from that source.

Taking an average of the last eight or ten years, or twelve years, since the Hall has been fairly occupied, and for the most part fully occupied, I think you will find that the average gross receipts, per annum, will range about forty-five thousand five hundred dollars.

You will find that the annual average expense—that is, the maintenance expense for keeping the Hall in its present condition and supplying its current wants, without any provisions for general repairs that must come from time to time, but just the repairs that have actually occurred from year to year during the past twelve years—you will find that the average expense has been about nineteen thousand dollars per year ; some years something over that, other years something less ; but the average ranges very close to nineteen thousand dollars. That

leaves the average net earnings of that institution about twenty-six thousand five hundred dollars per year.

The interest on the seven hundred thousand dollars that constituted what I have set aside as the free-will offerings in this undertaking—and which was lost and buried when the Temple was completed—at four per cent. would amount to more than the net earnings of the Hall to-day. The interest on the thirteen hundred thousand, or one million three hundred and fifty thousand dollars, which we have paid, would amount to a number of times the entire income—I am speaking at four per cent.—of what we could get from that building. It is, therefore, important that we bear in mind that if we make our calculations upon the gross earnings of the building we will be in danger of making the same miscalculation that we have made sometimes hitherto.

Now, I apprehend that there is no difficulty whatever, with the impetus that has been given, for us to go on and complete the Asylum ; but it is important that when we have completed that Asylum, it should be in such form and with such conditions as are commensurate with the permanent support which we shall be able to give it. Under the enthusiasm of a great occasion and with a simultaneous movement of this Fraternity throughout the State, there is no question but what we can raise the money to build a large institution ; but when we come to the support of that institution it is a support for all time ; and I throw it out as suggestions right here, to-night, for the Masters of this District to take home with them, that when they come to lay out the work, if they are called upon to do so, that it is better in the beginning to keep our undertakings within our means ; and if the cause grows, if the Fraternity grows, and if the needs for larger work come, we shall be in a more healthy condition, and better prepared to meet them then than if we catch rays of enthusiasm and overdo the work at the beginning and at the wrong place. Let us gather a lesson of the past ; let us ponder upon it ; and let

us so apply it to our work in the future that we shall be able to avoid the mistakes of the past.

This, brethren, is a meeting for rejoicing, and we do rejoice. We are heartily glad, not that we have lost so much money—but that we can pass by. We are glad that the debt is paid. We are glad that the great burden has been thrown from our shoulders ; and, more than all, are we glad that in doing this work the Fraternity of the Empire State has maintained throughout its honor and its integrity before God and man from this time on, and can point to the record made.

Nothing more, brethren, need be said by me. I leave the rhetoric and the music of the occasion to those who can speak better and more fluently than I. It is sufficient for me that I have been enabled, perhaps, in a few brief words, to give you some of the features of our past record in such form that you may carry them in your mind, and that they may serve you a good purpose in the work you have before you.

Music, - } a. "The Gay Pilgrim," - - - *Mangold*
 - } b. "Oft in the Stilly Night," - - - *E. W. Bray*
 Euphonic Quartette.

R. . W. . MARION GRIMES—I now have the pleasure of introducing to you Right Worshipful and Rev. Charles H. Hall, D.D., Past Grand Chaplain.

REV. MR. HALL—Brethren, if I had a thousand hands I would clap back to every honest and true Mason, and then I would volunteer to lend those various hands to the Masters of the various Lodges to use them in discipline ; although let me anticipate the fact that I begin at 10 o'clock, so five minutes, I suppose, will be enough.

When Moses led the ten tribes of Israel (and I hope there are many Israelites here to-night to hear me say that I respect Moses very sincerely) out of the water of the Red Sea, he found himself confronted with the problem of building up a nation. It becomes a very seri-

ous study for us now to trace the steps by which that nation was formed—which has been the greatest in the world in power, and which, though to-day deprived of its national form, still lingers as the salt of civilization, and of which I have said in the company of Israelites that they surpassed us Gentiles in many things; with Mendelssohn as a musician, and Montefiore among those who were sent by the Almighty to establish the fact that charity belongs to no sect and to no division of thought; with Disraeli among statesmen, who said in the Parliament of England, “My ancestors had given to the world poetry, song and law when yours were sacrificing human beings in the woods of Britain and Germany.”

I am not talking specially to the Jews, but I am coming to the point that Moses was confronted with—the problem of making a nation; and how did he do it? I know we are accustomed to look upon him as a wonder-worker. We are accustomed to think of him as somebody through whom somebody else always did something, and not to take him as the example of the great powers that are moving in the human race. He led the people, we are told, immediately to the rocky mountain of Horeb, and there they heard that men must honor God alone; that they must be obedient to parents; that they must love their neighbors practically by never injuring them; and when he had promulgated those laws as divine laws, that are ten strings of human history, and history establishes the fact that no one of those ten strings can ever be lost, and that no man can ever add another. He then asked humbly that he might see God himself; not only because he had been an entered apprentice, that he had passed through the Red Sea, and led the people, and become a fellow-craft, but that there was in the Eternal existence something that his heart craved and that he must find in the Lodge of the Master Mason; and we are told that he was allowed to see the Acharai, a word I do not

pretend to translate. When you are in your Lodges ; when you are in the most solemn mood that the poetry of music can cause ; when there comes to your contemplation the fact of your immortality, you are then gazing at what Moses saw when he put the cover of that Masonic word over the vision ; but as he returned back again to the tribes—ten troublesome, vexatious, hard-hearted, quarrelsome, fighting, blood-thirsty tribes, the most wretched material for the Mason to act upon in order to build anything—he then was told to construct the allegory in form and work—a curtain and rings. He was told to construct the similitude of things seen in the North ; in other words, the temple—the tabernacle. He was told to bind that nation together by constructing a little tent, not longer than from here to the end of this circular place, and not more than twenty or thirty feet high, covered with goats' skins, very simple and humble to look at ; but to construct that with all the offerings they could collect throughout all the tribes ; and to make that the center of that future nation, and he did ; and when Brother Couch was speaking of free-will offerings my own mind went back to the time when they were building that humble tabernacle, when they were putting together their various small offerings, when the women, even as our own fair sisters in our cause, brought in their offerings, until Moses told them to stop ; and then the central idea of that nation, as it is to-day, the central idea of every Israelitish heart, was laid before them in the form of that tabernacle. For several hundred years the service was almost hidden in the wood. The tribes contended, and quarreled, and fought—they nearly exterminated one tribe ; they were continually at war ; they gathered into various parties and divisions. Every kind of adversity came over them until David followed him ; and as Masons we have all heard of David ; he was the father of the first Grand Master. We do not know much about his Grand Mastership ; but it came to his heart that he

must build the Temple. Then, again, in the history of that people, the most sound emphasis was put upon the fact that God must raise the very man and educate him from his mother's womb—so that he should be a Master Mason sufficiently built up himself—to build that Temple on Mount Moriah ; and then the Temple, as you know, became the center of the nation ; it became the forming power of the nation. There were no preachers among the Jews—what a sad race they were ; there was no preaching in the tabernacle. There was no great amount of words about the Temple. Men did not require all the time to be built up by people standing around them and saying, “ My dear boy, do your duty.” God showed them the line of duty and left them to do it. And so, as you read the history of the race, the whole of it revolves around that Temple, until at last the Temple was stamped upon the mind, and heart, and brain of every man of that race ; and it became more glorious in the eyes of the meanest of them to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness.

We are standing here to-night to rejoice in the completion of a symbolic Temple, as well as one of stone—to rejoice at the payment of the debt from which it has been relieved ; and I think one of our American dudes has been heard to say, “ Hang the debt,” and it has now been hung ; and I hope alongside of it will be hung, too, a declaration of the whole Masonic Fraternity of the Empire State that no debt shall again be created.

We are here, to-night, celebrating an event that is of more importance than possibly we think for at present. We are here to-night on the Centennial, when another Master Mason led thirteen colonies, counting in New Jersey, which is now a foreign land ; led thirteen colonies out of the Red Sea of revolution, and then founded thirteen of the most discordant tribes that lived on the face of the earth : men were disloyal here in New York, until the common talk was that the only decent

government in the world was the British government, and that the Constitution must be framed with a House of Peers and with a President for life. That would make a little discord here to-night if we should propose it. When George Washington had come on here from his tobacco plantation on the banks of the Potomac, and faced the problem that Moses had, he had then thirteen of the most discordant colonies. I do not think there is a record of greater quarreling, foolish cavilling, and continued misunderstanding, making the worst of every argument, trying in all ways to carry on every little interest of every little State; Massachusetts fighting for her ships—every part of the nation fighting for their own interests; secession rising in South Carolina, which became ripe in 1861; and in this discordant situation it was a Master Mason who brought these contending elements into harmony—and when I say a Master Mason I mean a man, I mean a round man. I do not care for great men. I hope to be met at the gate of Paradise by a negro man who could not read, and who did carry a prayer-book to church and generally had it upside down; and I hope to be met by him because, thank God, he was a man—every ounce of him, black and ugly as he was; but when old Frank gathered and led the great congregation of some thousand of people up into the heights our organist sometimes finds himself, I thought I began to see the green fields and the swelling floods.

When Washington faced that problem and gathered around him the thirteen States, with the wisdom which he must have learned from the Master Mason's Lodge of Alexandria—he could not have got it outside—when he put in Henry as Treasurer and Jefferson in the State Department, and when he called friend Knox—who was a hard-headed old man and very fond of giving knocks as well as taking them—he was then confronted by the question that you and I have not settled yet, that these States have not come to a solution of. We are at the present time

the tremendous problem of the ages, and we have not by any means gotten to the last figures, so as to tell what it is to be. The one question that confronts us in the next decade (and I for one am perfectly willing to leave it to younger men) is, How shall we bind these States into a Nation? We have some divisions here in Brooklyn. You can now and then find a man called a Methodist, and everywhere you find a Baptist, and here and there we can find an Episcopalian, and we have our Catholic brethren, and we have the Jewish brethren, and we have a sprinkling of Mormons, and we have a few Socialists; and we have a thousand and one varying and contending interests in the City of Brooklyn; and you have not come to rise to the appreciation of the patriotism that you owe to your own City of Brooklyn. We ought to try and make her the loveliest city of our Nation, until it shall be an honor to say we are not—even from Boston; we are not among the Chinese of Chicago; but we hail from Brooklyn; and we have done our share with our earnest wishes to make her lovely and beautiful.

But, in all these divisions, where is the binding link; where is the binding power that can bring men face to face; that can say to men "I do not agree with you, my brother, and yet I will treat you fairly to the last moment. I differ from you in a hundred things, but you shall have free favor"?

Now, if we go back and take a view of history and the powers of the world, there is in this State of New York a band of men of some seventy-five thousand that are more tolerant than other men; that recognize the fact that a man may be a Democrat or a Republican, and that it is nobody's business; that a man may be a Methodist or Episcopalian, and that he is responsible to his God and not to his neighbor; that a man may vary in his opinions about the tariff, and tell about being protected or be a free-trader, but no sign of that comes within the Lodge, and perhaps ought not to come in here. But it is a body

of men—and I cannot tell you how funny it seems to me, as a preacher, not to be allowed to say “ My dear brethren and sisters, too.” The sisters will help to bind us together somewhere else. This body of Masons, on the pure platform of manhood, recognizes a man as such, and an honest man as the noblest work of God ; recognizes that there is a duty that is held before us by the similitude of things seen in the mind.

I do not believe that Masonry is a religion, but I do solemnly believe that a man can learn here the elements of all religion. I believe that there are representations in our Lodges that you will find in the old Bible that is there before us whenever we meet ; and in these things we are learning the principles that bind a nation together ; and that it is not merely the meeting to perform a few rites, but it is the cordial brotherhood that is being born.

A man meets me in the street, who perhaps is the rector of the tallest spire in town, and he won't deign to speak to me ; but, as a Mason, he comes and says to me “ I believe I belong to your Lodge, and I want a word with you.” These things are working through the whole community. You and I know each other here as we know each other anywhere else. You may not have exactly the conscience that I have and that I think you ought to have. In the Lodge I cannot interfere with your line of thought. I can only, in the Lodge, do what I fancy God meant most of men to do, and that is to set an example ; to try and live a right life ; to govern my actions by the plumb, and square and level ; and to show an example to all of what a man ought to be ; and I look upon this Temple (and I will say it reverently)—I look upon this Temple as an event in the history of the Empire State. It is a point of attraction to which, I have no doubt, the Masters of Lodges are very glad to come up to from all the cities and towns and villages of the State, and come with very much the feeling with which the tribes ascended Mount Zion ; come there to recognize the grandeur of a

bond that holds with its golden links so many hearts throughout the State, and is binding us all into one.

And, one more word, as my five minutes are nearly up. The purest and noblest thing that a Jew knew, I imagine, was the perfume of incense at morning and evening. The incense was the consecrating power in the Temple service, and, as its cloud rose morning and evening, charged with the breath of Israel's prayer, the smell of the incense became the most sacred thought and feeling that he had ; and, wherever he might have been in the world, that carefully prepared unguent came back to his memory as bringing him near almost to the very conception of the Divine Presence ; and, when a chosen Jew, whom Christ called James, undertook to give his idea of what was the true life of man, he said, " Pure and undefiled incense." We call it religion, pure and undefiled, that Jesus recognized in the presence of the Father : it is to visit the widows and the fatherless, and keep ourselves unspotted from the world. Brethren, in all our various communities of life let us remember that that is the object of all religion ; it is that we visit the fatherless and the widows. They were mentioned by Christ, because in that age they were the most unhappy beings that were known. There was no law to protect them, and they were injured and wronged on every side. That is its meaning. It gave them as an extreme example ; and if I had the power to put a sentence on the outside of the Temple, it would be that motto of St. James : " Pure and undefiled incense." That rises above the influences of the world ; that rises acceptably to the presence of God, the Lamb, the Father. The fulfilling of that idea is to care for, think for, and provide for the widow and the fatherless, and then to be a true man ; to keep oneself unspotted, and to do what we are told we ought to do to live before the world ; and in our own hearts cherish those virtues which we claim to be the basis and intention of our Order.

R. : W. : MARION GRIMES—I hope you will not go away, any of you, for we are expecting the Grand Master in a very few minutes.

Music, - "Coronation March," - *Meyerbeer*
Mr. Albert S. Caswell and St. Cecile Quartette.

R. : W. : THEODORE A. TAYLOR—Brethren: I do not wish to protract this meeting to such an extent as to try your patience, or have you go away with a feeling of disappointment; but I do feel that there is not a brother here but what would be disappointed if he took up the paper to-morrow morning and read that the Grand Master had entered the room after you had retired. We certainly should hear from the Grand Master, or Right Worshipful Brother Sherer, who has gone over as the envoy to escort him here. We will have a little more music from the Quartette, and try to be patient.

R. : W. : William Sherer appeared and was received with due honor.

R. : W. : WILLIAM SHERER—I have conveyed to the Grand Master the fraternal invitation of the Third Masonic District, and he sent by me his most fraternal and warm greeting to the brethren of the Third District, and wishes to be remembered to them most kindly, but the state of his health is such that he cannot be with us this evening. He has sent with me one of his warmest and ablest friends, Right Worshipful Brother Frederick A. Burnham. Brethren, I take very great pleasure in introducing to you Right Worshipful Brother Burnham.

ADDRESS BY R. : W. : FREDERICK A. BURNHAM.

RIGHT WORSHIPFUL BROTHER GRIMES AND BRETHREN OF THE THIRD MASONIC DISTRICT—I knew when I entered this hall, or this church, a moment ago, and heard the warm applause with which you received the person under the charge of your Grand Marshal, that you were disappointed, and I knew you would be. I knew that applause

was not meant for me, but that you supposed that the Grand Master had come to say at least a word to you. That he would have been with you, we expected up to within five minutes of the time when Bro. Sherer arrived and delivered your message of congratulation ; but, finding himself unable to be present, the Grand Master asked me to come ; and I am here simply as his messenger, with no speech and with nothing to say to you, except two things ; and those are : first, to convey to you the Grand Master's most cordial and fraternal greeting ; to say to you, in his name, that he remembers, above and beyond everything in the work that he has had in hand for the past three years and a half—the accomplishment of which we celebrate to-night—that at the commencement of the work, when it seemed impossible of accomplishment, the one place in the whole State where he received his first words of encouragement was in the Third Masonic District. He remembers with especial satisfaction, that the first Lodge in the entire State to vote to pay its quota in full was numbered among the thirty-one Lodges here assembled to-night ; and, better than all that—and this he charged me particularly to say to you—in heart and in spirit, nowhere would he be present rather than in the District which was the first to carry out, to its utter accomplishment, the great task which has but just been completed throughout the State.

And I know that, having delivered this, the Grand Master's message to you, I have said all that I was sent here for ; and that the hour is late, and you do not want to listen to me when I am disappointing you in attempting to stand for a moment in the Grand Master's place ; and yet there is one thing more, brethren of the Third District, that I will say to you upon my own account, and I think it should be said at this time. The work—the great labor of the payment of the debt is done. As you heard from the Grand Master's letter to-night, nothing remains of that debt but its memory ; nothing remains even

of the bonds that represented that debt, for they were burned to ashes, every single one of them, more than a week ago. There is remaining for us the glorious task of founding, of erecting, and seeing carried into successful operation the Asylum for which we have all looked these many years ; and this is simply what I wish to say to you, brethren of the Third Masonic District : We hope that in the near—yes, in the immediate future, the leader of our Fraternity, the leader who shall carry out and accomplish this, the last part of the task, will come from the brethren of the Third Masonic District.

∴ Singing—" Old Hundred."

BENEDICTION.

The protecting care of the Invisible Master of us all, and that peace which passeth understanding keep your minds and hearts evermore. Amen.

Oneida Lodge, No. 270, Oneida.

In obedience to the encyclical issued by the Most Worshipful Frank R. Lawrence, a large gathering of the members of Oneida Lodge, No. 270, and numerous sojourning brethren met in Masonic Hall, Oneida, N. Y., Wednesday, April 24, 1889, at 7:30 P.M., to hold such exercises as should be appropriate with the joyous feeling existing throughout the craft of the State of New York, upon the liquidation of the indebtedness incurred by the erection of the Masonic Hall in the City of New York.

The committee, composed of Bros. J. T. Durham, J. M. Goldstein, E. B. French, Henry Skinner and Van A. Lacey reported the following programme, which was carried out greatly to the satisfaction of all present :

The meeting was called to order by Worshipful Master Conrad W. Lochner, Jr., after which prayer was offered by Rev. S. F. Kenyon.

Singing, "Old Hundred."

Reading of Address of Grand Master, by Past Master Wilber F. Leete.

Address, by Past Master Alonzo E. Cherry.

Music, by Quartette, led by Bro. Frank F. Hunt.

Address, Symbolisms, by Bro. Edwin J. Brown.

Address, by Bro. Charles E. Remick, upon the Past and Present of Oneida Lodge.

Music, by Bros. Hunt, Skinner, Goldstein and Leete.

Historical Address and Presentation of Picture of George Harp, a charter member and Past Master of Oneida Lodge, by Bro. W. Hector Gale.

Music, by Quartette.

Closing Remarks and Benediction, by Rev. S. F. Kenyon.

I, J. T. Durham, hereby certify that the foregoing programme was carried out at a special communication of Oneida Lodge, No. 270, Wednesday evening, April 24, 1889.

J. T. DURHAM,
Secretary Oneida Lodge, No. 270.

Social Friendship Lodge, No. 741, New Baltimore.

PROGRAMME, APRIL 24, 1889.

1. Meeting opened with Prayer, by Bro. G. Hearn.
2. Singing, "Old Hundred."
3. Reading, Grand Master's Address, by the Secretary.
4. Singing, Ode, "Woodruff."
5. Address, by Bro. G. Hearn, of Croton Lodge, No. 368, Brewsters.
6. Singing, Ode, "Nearer My God to Thee."
7. Remarks, by Brethren and Visitors.

On motion, a vote of thanks was tendered to Bro. Hearn for his interesting address.

Singing, "Home, Sweet Home."

Benediction.

Yours fraternally,

J. H. HOTALING, *Secretary.*

Oasis Lodge, No. 119, Prattsville.

R. W. EDWARD M. L. EHLERS,

Grand Secretary :

Our Lodge-room was, at the hour appointed, filled. Nearly 200 persons took an interest in the affair. The following was carried out :

1. Music and Singing, by Masons and their lady friends and daughters.
 2. Prayer, by Rev. Bro. P. V. Schermerhorn.
 3. Remarks, History of Temple, by W. Bro. James C. McWilliams.
 4. Music and Singing.
 5. Reading Grand Master's Address.
 6. Music and Singing.
 7. Remarks on Asylum, by W. Theodore Rudolph.
 8. Address, delivered by Rev. P. V. Schermerhorn.
 9. Music and Singing.
 10. Thanks to Masonic Friends for Assistance, by Worshipful Master.
 11. Benediction by Rev. Bro. P. V. Schermerhorn.
- Affair very pleasant, and all happy and satisfied.

Fraternally,

THEODORE RUDOLPH,

Past Master and Secretary of Oasis Lodge.

Sandy Hill Lodge, No. 372, Sandy Hill.

Special Communication, Wednesday evening, April 24, A. L. 5889.

Officers present: Walton B. Guy, W.^m.; Rufus M. Cole, S. W.; Clifton L. Infield, J. W.; Joseph P. Monty, S. D.; I. Frank Mosher, J. D.; George S. Denise, S. M. C.; William Dibble, J. M. C.; George V. Burr, Secretary; Danverse T. Nash, Tyler.

Lodge opened on Third Degree, in due form, for the purpose of celebrating the payment of the debt against the Masonic Temple.

The Worshipful Master then ordered the Lodge to be called from Labor to Refreshment.

Lodge then adjourned to the Middleworth Hall, where the Glens Falls Lodge, No. 121; Senate Lodge, No. 456, of Glens Falls; Fort Edward Lodge, No. 267, and Sandy Hill Lodge, No. 372, participated in the following programme:

Music, by the Orchestra.

Prayer, by the Rev. E. R. Sawyer, of Sandy Hill.

Song, "Old Hundred," by the Sandy Hill Glee Club.

Grand Master's Address read by W.^m. D. H. King, of Fort Edward Lodge, No. 267.

Song, by the Sandy Hill Glee Club.

Remarks, by Bro. J. A. Kellogg, of Sandy Hill Lodge, No. 372.

Remarks, by Bro. L. L. Davis, of Glens Falls Lodge, No. 121.

Song, by the Sandy Hill Glee Club.

Recitation, by Bro. Joseph P. Monty, of Sandy Hill Lodge, No. 372.

Remarks, by W.^m. E. A. Elmor, of Fort Edward Lodge, No. 267.

Song, by the Sandy Hill Glee Club.

The Members then returned to the Lodge-room, and, there being no further business, the Lodge closed on the Third Degree, in due form.

GEORGE V. BURR,
Secretary.

Seneca Lake Lodge, No. 308, Dresden.

The brethren of Seneca Lake Lodge, No. 308, met at their Hall to celebrate the full deliverance from debt on the Masonic Temple in the City of New York.

Meeting called to order by William Brown, W. M.

PROGRAMME.

1. Prayer, Rev. Bro. William P. Rippey.
2. Singing, "Old Hundred," Bro. C. P. Borden's Choir.
3. Reading, Grand Master's Address, W.: A. A. Norman.
4. Anthem, "I am Glad."
5. Address, Rev. Bro. William P. Rippey.
6. Select Reading, entitled "She had Business with the Boss Mason," Bro. C. B. Borden.
7. Singing, "Uncle Jo," Bro. Borden.
8. Address, Bro. William G. Reed.
9. Refreshments.
10. Singing, "Jerusalem, my Happy, Glorious Home," by the Choir.
11. Benediction, Rev. Bro. Rippey.

L. B. DUNNING,
Past Master and Secretary.

Ramapo Lodge, No. 589, Suffern.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BROTHER : We beg leave to report that, in compliance with the request of the Most Worshipful Grand Master, Ramapo Lodge, No. 589, held a Jubilee at the Hall in this village, in commemoration of the liquidation of the debt with which the craft has been burdened for many years. There was a good attendance of Masons, their families and friends, and the exercises, as recommended by the Committee of the Grand Lodge, was observed in the following order :

Overture, Mrs. J. C. Messimer, Organist.

Prayer, by the Chaplain, Bro. H. L. Phillips, who offered up a touching and feeling tribute of thanks.

Singing, "Old Hundred," by the assemblage.

Grand Master's Address, read by W. : E. E. Suffern.

Quartette, "The Old Oaken Bucket," Messrs. Borland, Straub, Van Wagnen and Haring.

Address, by W. : E. E. Suffern, which was the special feature of the evening. His address was very able, interesting and, at times, eloquent, reviewing the history of the Hall and Asylum Fund, commending M. : W. : Frank R. Lawrence, for his indefatigable labors in behalf of the Fraternity, and outlining the great charitable work to be accomplished in the early future by the craft.

Solo, Song, "The Bridge," W. L. Borland.

Presentation of Memorial Medal to W. : E. E. Suffern, with appropriate remarks, by W. : H. R. Sloat.

Chorus, "Spring Song," Mr. and Mrs. J. C. Messimer, Mr. and Mrs. W. L. Borland, Messrs. Straub, Van Wagnen and Haring.

Collation.

"Old Folks at Home," sung by the assemblage.

Fraternally yours,

M. F. CONKLIN,

JAMES BABCOCK, *W. M.*

Secretary.

Waverly Lodge, No. 407, Waverly.

M. : W. : FRANK R. LAWRENCE,

G. M. of Masons of the State of N. Y.:

MOST WORSHIPFUL SIR AND BRO. : In compliance with your request, Waverly Lodge, No. 407, held a Special Communication, April 24, 1889, at 8 P. M., for the purpose of "Thanksgiving and rejoicing over the payment of the

Hall and Asylum debt." Chemung Valley Lodge, No. 350, joined in with this Lodge, and was represented by W. Martin T. Rogers and several of its members.

Rev. L. E. Wheeler, Brother of Susquehanna Valley Lodge, No. 76, delivered a very eloquent and interesting lecture. Other services were rendered, and the brethren repaired to refreshments. Our rejoicing was complete, and ended in harmony.

Fraternally yours,

M. H. MANDEVILLE, *Secretary.*

Antwerp Lodge, No. 226, Antwerp.

R. W. EDWARD M. L. EHLERS,

Grand Secretary:

DEAR SIR AND BROTHER: A Special Communication of Antwerp Lodge was called April 24th, as per edict issued by the Grand Master, March 14th. Lodge opened and closed in due form on M. M. Degree, all officers present. The following programme was rendered:

Reading of the Edict issued by the Grand Master, March 14th
Bro. G. H. Wood.

Prayer, Bro. E. W. Wheeler.

Singing, "Old Hundred," Brethren,

Reading an Address from the Grand Master, Bro. G. H. Wood.

Singing, "Welcome," Bro. C. L. Wight, and others.

General History of Antwerp Lodge, No. 226, Bro. J. B. Harris.

Singing, Bro. C. L. Wight, and others.

Money and Free Masonry, Bro. C. M. Westlake.

Remarks, Bro. G. H. Wood.

A banquet was then given at the Foster House. Many of the brethren and visiting friends responded to toasts. Bro. G. H. Wood acting as Toast-master of the evening.

Visiting brethren were present from the following sister Lodges, who materially assisted in the exercises of the

evening, viz. : from Gouverneur Lodge, No. 207 ; Hudson River Lodge, No. 607 ; Theresa Lodge, No. 174 ; Adams Lodge, Mass. ; Ashlar Lodge, No. 98, St. Augustine, Fla., and Hermon Lodge.

Peace and harmony prevailed.

R. H. BENT, *Secretary*.

Groton Lodge, No. 496, Groton.

Groton Lodge, No. 496, met in Special Communication April 24, A. L. 5889, in pursuance of an order from the Most Worshipful Grand Master, Frank R. Lawrence, setting forth and designating this 24th day of April, 1889, as a day of thanksgiving and rejoicing for the payment of the indebtedness of the Hall and Asylum Fund.

Lodge opened in due form on the Third Degree of Masonry.

Officers present : M. L. Jones, W. M. ; H. S. Hopkins, S. W. ; N. Underwood, J. W. ; William M. Ellis, Treasurer ; S. W. Southworth, Secretary ; E. A. Marsh, S. D. ; A. Smith, J. D. ; George F. Patterson, Tyler.

Brethren present as per register.

An address from the M. . W. . Grand Master was received and read, after which the matter was discussed by the brethren. All rejoice that such a hindrance to success was removed from the Order in this State.

Lodge closed in due form, peace and harmony prevailing.

S. W. SOUTHWORTH, *Secretary*.

Skaneateles Lodge, No. 522, Skaneateles.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary:

DEAR SIR AND BRO. : Skaneateles Lodge, No. 522, met at a Special Communication on the evening of April 24, 1889, for the purpose of celebrating the payment of the Hall and Asylum debt.

The form of exercises recommended by the Committee of Grand Lodge was followed.

Afterward the Lodge called from Labor to Refreshment, to which the brethren did full justice, followed by a general social.

Fraternally,
E. D. WHEADON,
Secretary.

Military Lodge, No. 93, Manlius.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO. : At a Special Communication, held this 24th day of April, 1889, the resolutions herein inclosed were offered and adopted, and ordered sent to the Grand Lodge.

Fraternally yours,
C. A. LAKIN,
Secretary.

Whereas, We have heard, with joy, of the extinction of the great debt which has for years hung like a pall over the Fraternity of this State ; and,

Whereas, By its payment, the individual Lodges are relieved of an unnecessary annual tax ; and,

Whereas, We see as a near result the fulfillment of our long-cherished plan of practical charity in the establishment of the Asylum ; therefore, be it

Resolved, That we compliment those who have labored so hard to remove that debt ; be it

Resolved, That we heartily congratulate our sister Lodges upon the relief afforded them and the Craft throughout the Empire State, upon the era of prosperity which now attends them, and their proposed plan to furnish comfort to those who have a claim upon our affection and sympathy ; and be it further

Resolved, That a copy of these resolutions be sent to the

officers of the Grand Lodge, and that they be spread upon the minutes of Military Lodge, No. 93, F. & A. M.

GEORGE E. BULLIS,
E. U. SCOVILLE,
BRONSON CLARK,

Committee.

Philanthropic Lodge, No. 164, Camden.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : In conformity with request of Committee of Grand Lodge, I forward you copy of minutes of meeting held by members of Philanthropic Lodge, No. 164, April 24th, agreeably to encyclical of M. W. Grand Master Frank R. Lawrence, under date of March 14, 1889.

At an Invited Communication of Philanthropic Lodge, No. 164, held at Masonic Hall, Camden, April 24, A. L. 5889, in accordance with encyclical of M. W. Grand Master Lawrence, the following officers were present :

W. H. Creenan, W. M.; C. S. Park, S. W.; J. Scovill, as J. W.; J. H. Tracy, Sec.; C. F. Ruckart, as S. D.; R. A. Magee, as J. D.; P. E. Boehm, Tyler.

A number of members and visiting brothers were also present.

Lodge opened at 8 o'clock, in due and ancient form. The Chaplain being absent, prayer and singing were dispensed with.

Address of Grand Master Lawrence read by the Secretary ; when, after listening to remarks and reminiscences from many brothers, the minutes were approved and the Lodge closed in due and ancient form.

J. H. TRACY,
Secretary.

St. Patrick's Lodge, No. 4, Johnstown.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: Your programme was carried out last evening by the officers and brethren of St. Patrick's Lodge, No. 4. We completed the whole exercises as laid down.

W. . M. S. Northup and Bro. Rev. D. M. Reeves, Presbyterian clergyman, delivered addresses appropriate to the occasion. Bro. J. H. Pike contributed a few remarks.

The exercises were held in our Lodge-room, with a goodly attendance, and conducted in due and ancient form.

S. E. TRUMBULL, *Master.*

EUGENE MOORE, *Secretary.*

Rockland Lodge, No. 723, Nyack.

MY DEAR BROTHER EHLERS :

Rockland Lodge, No. 723, last evening, April 24th, complied most emphatically with instructions relating to a Jubilee of Thanksgiving.

Our entertainment was held in the Lodge-rooms, to a house full of people, ladies and gentlemen, very many from outside of the Order, and consisted of prayer, singing recitations, addresses, etc., making a very enjoyable evening's entertainment.

Fraternally yours,

D. DE GRAFF, *Secretary.*

Clinton Lodge, No. 140, Waterford.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: A Special Meeting of Clinton Lodge, No. 140, was held on Wednesday evening, April

24, A. L. 5889, in their Lodge-rooms, as per order of Grand Master Frank R. Lawrence.

The exercises consisted of :

Prayer, by W.:Russell Porter.

Singing, "Old Hundred."

Reading of the Address of the Grand Master to the Craft.

Singing, by members of the Lodge.

Address, by W.:Charles L. Mitchel.

Address, by W.:Russell Porter.

Recitation, by W.:Russell Porter.

Prayer, by the Lodge Chaplain, Rev. M. H. Coleman.

Song, "Good Night," by the Lodge Glee Club.

Fraternally yours, etc.,

CHARLES H. VANDERWERKEN,

Secretary.

Kingston Lodge, No. 10, Kingston.

At a Special Meeting of this Lodge, held on the evening of April 24, A. D. 1889, A. L. 5889, in obedience to encyclical of March 14, 1889, issued by M.:W.:Grand Master Frank R. Lawrence, the following brethren filled the several chairs :

W.:Bro. Nicholas E. Brodhead, Master ; Alexander J. Forbes, as S. W. ; Richard Tappen, J. W. ; H. D. Baldwin, Secretary ; William H. Turner, as S. D. ; C. D. Roosa, as J. D. ; William U. Mason, S. M. of C. ; William T. Van Buren, as J. M. of C. ; J. W. Ackerly, Chaplain ; J. Albert Merritt, as Organist ; Benjamin Day, Tyler. Sixteen other brethren of the Lodge were present.

The Lodge opened on the Third Degree in due and ancient form.

W.:Bro. Brodhead then stated the object of the meeting in very appropriate and interesting words.

This was followed by a beautiful prayer by the Chaplain, Rev. J. W. Ackerly.

"Old Hundred" was then sung by the brethren.

The Address of the Grand Master was read by the Secretary.

Interesting remarks concerning the payment of the Masonic debt were made by Past Masters Alexander J. Forbes, Levi Rosa and Rev. J. W. Ackerly, Chaplain.

The Lodge was closed in due form.

H. D. BALDWIN,
Secretary.

Callicoon Lodge, No. 521, Jeffersonville.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary:

DEAR BRO.: As requested by the Grand Master, Callicoon Lodge, No. 521, assembled at their Lodge-room, April 24, 1889, to celebrate the grand event.

The order of exercises was as follows :

1. Prayer, by W. . Master.
2. Singing, "Old Hundred."
3. Reading of Communication of Grand Master.
4. Singing.
5. Address, by W. . E. H. Pinney.

Fraternally yours,

W. P. COVENTRY,
Secretary.

Hillsdale Lodge, No. 612, Hillsdale.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: Pursuant to the encyclical letter of our Grand Master, dated March 14, 1889, and agreeable to the recommendations of his Committee under the same date, the brethren of Hillsdale Lodge, No. 612, assembled in their rooms last evening and fully and freely carried out the following order of exercises in commemo-

ration of the emancipation of the Fraternity from the fetters of debt. Promptly at 8 o'clock our Worshipful Master announced that the exercises would begin. Accordingly, Bro. M. W. Thompson arose and invoked the aid of Deity in a fervent and fitting prayer, and from the attitude and attention of the brethren, it was evident they had all entered upon the great and important occasion both with the spirit and the understanding. The singing of "Old Hundred" followed. Then Past Master C. M. Bell read the Grand Master's address, whereupon every heart seemed to lighten and every eye brighten at the present and prospective of Masonry. Appropriate musical selections followed, under the direction of Bro. M. W. Thompson. Our Worshipful Master read an address, showing wonderful familiarity with the Hall and Asylum business, very complimentary to the Craft in general, and our Grand Master in particular. Past Master George M. Bullock made a facetious speech, was encored, responded and narrated some of his personal experience in connection with the Hall and Asylum calculated to memorise the evening. Last, but not least, Bro. C. M. Bell gave a brief history of the Hall and Asylum Fund, in a manner making all feel proud of the little mite they had contributed to the noble and glorious purpose. Certainly the evening was a merry and memorable one, and should make us better Masons, consequently, better men.

Yours fraternally,

R. L. CANNON,

Secretary.

Tompkins Lodge, No. 471, Stapleton.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary:

DEAR SIR AND BRO.: In accordance with the request of the M. : W. : Grand Master, Frank R. Lawrence, the above Lodge assembled at the residence of Rev. Bro. Henry N.

Wayne, on account of their Lodge-room being occupied by Klopstock Lodge, No. 760, on April 24, 1889, at 8 P.M.

W.:Bro. Charles A. Harreus, M. ; W.:Bro. Maynard C. Eyre, S. W. ; W.:Bro. Charles Deforest, J. W. ; Rev. Bro. Henry N. Wayne, Chaplain.

W.:Bro. Charles A. Harreus explained the object of the meeting, and services commenced with singing "Old Hundred." After which, prayer by Rev. Bro. Henry N. Wayne, and then the address of the M.:W.:Grand Master was read, and the meeting was closed in harmony, after singing the Doxology.

Fraternally yours,

BARNETT BRISK, *Secretary.*

Klopstock Lodge, No. 760, Stapleton.

M.:W.:FRANK R. LAWRENCE,

Grand Master :

On the evening of April 24th, the brethren of Klopstock Lodge, No. 760, and their friends, met in their Lodge-room to celebrate, in a fitting manner, the great event that a burden which rested on the Masonic Hall for half a century was removed, and mostly through your unceasing labor and energy.

The programme of the evening was as follows :

Overture for organ.

Prayer, by the Past Master, H. Sterzing.

"Old Hundred," sung by the singers of the Lodge.

Reading of the Encyclical and Edict of the M.:W.:Grand Master, Frank R. Lawrence, by the W.:Master, Julius Credo.

Oration, by the same.

Reading of the Address of the M.:W.:Grand Master Frank R. Lawrence, by W.:Master Julius Credo.

Song, "Das ist der Tag des Herrn" (Lord's Prayer).

Oration, by the Past Master, Caspar Schneider.

Song, "Engelsserenade."

Oration, by the Past Master, H. Sterzing.

Song, "Der liebe Gott hat's treu gemeint."

"Frühlingsglaube," Solo, by Bro. H. Kessler.

Prayer, by W.:Master Julius Credo.

This was followed by a banquet, and so the great Jubilee ended.

Fraternally yours,

E. COSSMANN, *Secretary pro tem.*

Humanity Lodge, No. 406, Lyons.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary:

DEAR SIR AND BRO.: Humanity Lodge, No. 406, of Lyons, N. Y., met, pursuant to the instructions of the Grand Master, on the evening designated. The assemblage was very large, every inch of the Lodge Rooms being taken up.

The following was the programme :

Prayer, Rev. Dr. Spalding,

Singing "Old Hundred."

Reading the Address of the Grand Master, W.:Master John B. Stoll.

Solo, W. Eugene Whitman.

Violin Selection, Misses Fuller, Gilbert and Alden.

Solo, Mrs. Charles Pickett.

Duet, Mrs. G. A. Trimmer and Mrs. Charles Pickett.

Solo, Miss Cora Bartlett.

Address, Bro. James W. Dunwell.

Guitar Selection, Messrs. Whitman and Taylor.

Solo, Miss Croker.

Violin Solo, Miss Bessie Moore.

Refreshments.

Fraternally yours.

R. W. ASHLEY, *Secretary.*

Belmont Lodge, No. 474, Belmont.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Belmont Lodge, No. 474, observed the celebration of payment of the Masonic Hall and Asylum Fund in the manner requested by your Committee, viz., going through the order of exercises ; after which the address of the Grand Master was read and addresses were delivered by numerous brethren present ; all speaking in the highest terms of the efforts made by the Grand Master to free the Fraternity from the fetters of debt.

Fraternally submitted,
 S. W. CRITTENDEN, *Secretary.*

**Richfield Springs Lodge, No. 482,
 Richfield Springs.**

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: At the celebration held in the rooms of Richfield Springs Lodge, No. 482, last evening, many brethren were present, and general good feeling prevailed throughout the meeting.

Meeting was called to order, with appropriate remarks by W. : J. E. Ackerman, M., and W. : Martin Coss was chosen Chairman.

PROGRAMME.

1. Repeating in unison the Lord's Prayer.
2. Singing by the Glee Club.
3. Reading Grand Master's Address, by Prof. A. R. Getman.
4. Singing by the Glee Club.
5. Short Addresses, by Hon. M. A. McKee, Myron D. Jewell, A. H. Elwood, Martin Goss, and others.
6. Singing by the Glee Club.

After which an informal reception was held and a general good time enjoyed.

I am yours, fraternally,

J. E. ACKERMAN, *Master*.

Dundee Lodge, No. 123, Dundee.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO. : Dundee Lodge, No. 123, enjoyed one of the finest entertainments in its history last night, in the rendering of the inclosed programme to an immense audience. M. : W. : Frank R. Lawrence received many kind words, and we were all happy.

Fraternally yours,

THEO. M. HORTON, *Master*.

PROGRAMME.

1. Prayer, by Rev. J. A. Hungate, Chaplain.
2. Music, " Old Hundred," by Lodge.
3. Reading Address of Grand Master, by T. M. Horton, Master.
4. Duet, by Charles S. Hoyt and W. : H. V. L. Jones.
5. Statistical Address, by Rev. J. A. Hungate.
6. Cornet and Organ Duet, by George Goble and Charles J. Watson.
7. Masonic Poem, by Dr. Claude D. Morris.
8. Solo, by Mr. Charles S. Hoyt.
9. Oration, by R. : W. : Rev. D. T. Van Doren.
10. Quartette, by Messrs. Hoyt, Jones, Sawyer and W. H. Millard.
11. Short Address, by W. : Luther M. Hair.
12. Masonic Ode, by Lodge.
13. Benediction, by R. : W. : Rev. D. T. Van Doren.

COMMITTEES.

Programme.

W. : H. V. L. JONES,

W. : G. A. BEAM,

F. R. VOSBURGH.

Music.

CHARLES S. HOYT,

W. H. MILLARD,

E. M. SAWYER.

Westbrook Lodge, No. 333, Nichols.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : In anticipation of a larger audience than our Lodge-rooms could well accommodate, the committee in charge decided to hold the exercises April 24, 1889, in celebration of the payment of the Hall and Asylum indebtedness, in Cady Hall.

.At the appointed time and place, W. : Master Emmet Coleman opened the meeting.

Prayer was offered by Rev. Bro. William C. Peck.

The Choir sang "Old Hundred."

The Address by Grand Master Frank R. Lawrence was read by Secretary L. O. Wiswell.

A Selected Double Quartette sang "Wake the Song of Jubilee."

Rev. Bro. N. S. Reynolds, of Candor Lodge, No. 411, followed with an address.

The rendering of "Waves of Ocean," by the Quartette, and the pronouncing of the Benediction closed the exercises at Cady Hall.

An invitation to visit the Lodge-rooms was extended to all, and was accepted by a large number.

An hour was spent there in pleasant social intercourse.

Fraternally yours,

L. O. WISWELL, *Secretary.*

Ivy Lodge, No. 397, Elmira.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : Please find inclosed a slip, cut from our morning paper, of the Masonic entertainment of Union Lodge, No. 95, and Ivy Lodge, No. 397, held Wednesday evening, April 24th.

Fraternally,

M. P. WHITE, *Secretary.*

PRESS REPORT.

The members of the Masonic Order in this city, in common with all the Masonic Lodges of the State, last night celebrated the event of their release from debt by appropriate exercises in the Temple. Their beautifully appointed Lodge-rooms were filled to overflowing with the members of the various Lodges in the city, their wives and friends. Professor John B. Marsh was seated at the organ, and while the participants in the evening's exercises were assembling rendered sweet music in the exquisite manner of which he is capable for the entertainment of those in waiting. The hall was neatly decorated, most notable among the adornments being a handsome floral design of a square and compass, in the center of which was the letter "G," which graced a stand upon the rostrum occupied by the presiding officer, and which was the generous gift of Mrs. H. D. Wells. The evening's exercises were formally opened by a prayer by the Rev. Dr. G. H. McKnight, after which the assembled throng joined in singing "Old Hundred." Col. A. E. Baxter read the Grand Master's Address, briefly describing the history of the order. John D. Williams gave an address upon the Hall and Asylum in New York erected by the Grand Lodge of the State, and whose release from a half million dollars indebtedness they were then celebrating. He said the building originally cost two million dollars. He also gave some interesting reminiscences concerning his familiarity with the Order and the Temple.

The Rev. Dr. McKnight spoke of the coming Centennial celebration of the Inauguration of President Washington, who he said was a Mason. D. D. Curtis then read some statistics relating to the early organization of the Grand Lodge in this country. The establishment of the first Masonic Lodge west of the Hudson was at Whitestown, near Utica, in 1792. The next was at Canandaigua in the same year, and the third was at Newtown, June 18, 1793, so that the Elmira Lodge is among the oldest of the order.

Jesse L. Cooley spoke of the Temple in this city, which, he said, was a building to be proud of, and to which the attention of visitors was invariably attracted. Their Lodge-rooms, he said, were among the finest in the State. He also spoke of the efforts to raise the debt upon this building, \$2,000 of the debt having now been subscribed through the efforts of H. B. Rhymer. He expressed a confident expectation that within a few years the Elmira Temple also would be released from its debt.

Instrumental music by an orchestra under the leadership of Professor Bostleman and singing by the Ladies' Quartette was pleasantly interspersed among the speeches, and the evening was withal one of rare enjoyment.

Wallkill Lodge, No. 627, Walden.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : Wallkill Lodge celebrated the Jubilee by meeting in their Lodge-room, on the evening of April 24th. Lodge was opened in due form. Officers present :

R. : W. : H. H. Hallett, R. : W. : C. D. Wooley ; Arthur Patchell, W. M. ; David S. Millspaugh, S. W. ; Irving H. Loughran, J. W. ; William H. Faulkner, S. D. ; Charles E. Holden, J. D. ; N. J. Fowler, Treasurer ; James M. Stephenson, Secretary ; William C. Kallman, Organist ; Joseph H. Wood, Tyler ; with forty-three of our own members, and four from sister Lodges.

The exercises were as follows :

Prayer, by the Worshipful Master.

Singing "Old Hundred," by the Lodge.

Reading Grand Master's Address.

Addresses from R. : W. : H. H. Hallett and C. D. Wooley, of our own Lodge, and R. W. Bostwick, of Kingston Lodge ; from our Master and several brethren of the Lodge, interspersed with vocal music by a quartette of male voices. Recitations, etc.

After which, Lodge was closed, waiving all ceremony, and the members adjourned to the St. Nicholas Hotel and partook of a bountiful repast, all agreeing that they had had a most pleasurable time, and that they had celebrated, in the most becoming manner, an event which will ever be remembered in the history of our beloved Order.

Fraternally yours,

J. M. STEPHENSON, *Secretary.*

Afton Lodge, No. 360, Afton.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Agreeable to the proclamation of Grand Master Lawrence, designating April 24, 1889, as a day of thanksgiving and rejoicing, and to commemorate the emancipation of the Fraternity from debt, the brethren of Afton Lodge, No. 360, with their wives and families met at Masonic Hall, on the evening of aforesaid date, and the following order of exercises was heartily and joyfully participated in and carried out :

1. Prayer.
2. Singing.
3. Reading of the Proclamation.

After which the following toasts were proposed and replied to :

- "Words of Welcome," Bro. L. B. Farnsworth.
- "Paying the Debt," Bro. Z. Tarble.
- "Our Grand Master," Bro. C. E. McCracken.
- "Masonry, its Aim and Objects," Bro. H. R. Caswell.
- "Our Lodge," Bro. D. A. Hyde.
- "Woman : Creation's Best Work," Bro. S. J. Gibson.
- "Eastern Star Degree," Bro. C. M. Wade.
- "The American Citizen," Bro. G. B. Hickox.

Extemporaneous speaking, which was entered into with a zest by brethren of the Lodge.

Singing "Old Hundred."

The assembly was then marshaled in procession and conducted to the Banqueting Hall, and after the inner man had been fully satisfied the company dispersed ; every brother feeling proud that he was enrolled with the Fraternity, proud of the achievements of the Order during its past history, and vainly proud of Grand Master Frank R. Lawrence, by whose indefatigable efforts the Hall and Asylum Fund debt, which had hung so long like a pall

over our Fraternity, had been discharged, and that now we were not only Free and Accepted Masons, but free from the fetters of obdurate and harassing debt.

CHARLES M. WADE,
Secretary.

Suffolk Lodge, No. 60, Port Jefferson.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: I am directed by the Worshipful Master to send you a copy of the minutes of the communication held in the Lodge-room, April 24, A. L. 5889, in commemoration of the final payment of the Hall and Asylum Fund indebtedness.

The Lodge was called to order at 8 o'clock P. M., with a full representation present. The Lodge was opened in due form, the Worshipful Master offering up a prayer suitable to the occasion, after which the address of the M. : W. : Grand Master, Frank R. Lawrence was read by W. : E. M. Raynor, followed by singing of "Old Hundred" and other suitable music.

The Lodge was called from Labor to Refreshment, when an hour was spent in social intercourse, and then the Lodge was closed in harmony.

H. T. ROBBINS,
Secretary.

Allegany Lodge, No. 225, Friendship.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

Midst roaring thunder and falling rain, the members of Allegany Lodge, No. 225, with their families and friends, assembled at Academy Hall, in the village of Friendship, on the 24th day of April, A. L. 5889, to celebrate the payment of the indebtedness of the Trustees of the Masonic

Hall and Asylum Fund. The meeting was opened at 8 o'clock, P. M., with prayer, by Rev. Bro. F. M. Alvord, Chaplain, followed by the singing of "Old Hundred," by the choir and congregation. The address of the M. : W. : Grand Master was then read by Bro. A. L. Elliott, followed by the singing of "Sing Ye Jehovah's Praises," by the choir. A brief history of Allegany Lodge, No. 273, which was organized in Friendship, A. L. 5817, so far as the facts could be gathered ; and also of Allegany Lodge, No. 225, was read by Bro. A. B. Bradley, who, in closing, introduced Rev. Bro. F. M. Alvord, who delivered a brief address, in which he answered a question which is sometimes asked, viz. : "What induced you to become a Master Mason?" The choir then sang, "Sing His Praises," which was followed by an essay by Bro. S. M. Norton, reviewing briefly the character of the institution in ages past, and the lives of some of our most illustrious brethren of one hundred years ago. The choir and congregation then joined in singing "America," after which the benediction was pronounced by the Chaplain.

The foregoing is a true copy of the records.

DON MCCLURE,

Secretary Allegany Lodge, No. 225, Friendship, N. Y.

Iroquois Lodge, No. 715, Essex.

Agreeable to a request from the M. : W. : Frank R. Lawrence, Grand Master, Iroquois Lodge, No. 715, met at Masonic Hall, April 24, A. L. 5889, at 7½ o'clock P. M., and the following exercises were observed :

Lodge opened by prayer, by R. : W. : Rev. W. N. Irish, Past Grand Chaplain of the State of New York.

Singing, "Old Hundred," by the Lodge.

Reading of the Grand Master's Address, by the Worshipful Master, A. J. Tucker.

Address, by Rev. W. N. Irish.

D. E. FIELD, *Secretary.*

Pulaski Lodge, No. 415, Pulaski.

Pulaski Lodge, No. 415, celebrated the Jubilee in commemoration of the freedom of the Grand Lodge from the debt of nearly one-half a million of dollars.

After Rev. Bro. Robert Paul had offered a prayer of thanksgiving, the audience joined in the singing of "Old Hundred."

W. . Louis J. Clark read the address of the M. . W. . Grand Master. Select reading, followed by a brief address, with solos and songs, comprehended the literary exercises. Refreshments were served by the Committee with becoming grace, and all present tendered the Committee many thanks for the perfection of the arrangements.

BENJAMIN SNOW, *Secretary*.

Painted Post Lodge, No. 117, Corning.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

At a Special Communication of Painted Post Lodge, No. 117, held at Masonic Hall, Corning, N. Y., April 24, 1889, in pursuance of the request of M. . W. . Frank R. Lawrence, Grand Master, there were present :

A. J. Etheridge, W. M. ; W. . A. D. Robbins, as S. W. ; John L. Lewis, J. W. ; W. . C. E. Greenfield, as S. D. ; William Butterworth, as J. D. ; H. C. Austin, Tyler ; George Hitchcock, Secretary ; and a goodly number of the brethren.

The Lodge was duly opened on the Third Degree.

The following was the order of exercises :

Prayer, by Rev. J. S. Bacon, Chaplain of the Lodge.

Addresses, by Rev. J. S. Bacon, Chaplain of Grand Lodge ; Bros. D. F. Brown, G. W. Pratt, and W. . T. S. Pritchard.

After singing "Old Hundred," the Lodge was duly closed.

GEORGE HITCHCOCK, *Secretary*.

Valatie Lodge, No. 362, Valatie.

Special Communication of Valatie Lodge, No. 362, held in their Hall, Wednesday evening, April 24th, at 8 P. M.

The proceedings were opened with singing "Old Hundred," reading the address from the Grand Master, and then Past Masters Kirchner, Becker and Woodruff made addresses. Lodge was closed with an address by W. O. B. Gardinier.

Fraternally yours,

WILSON MILLER,
Secretary Valatie Lodge, No. 362.

Maine Lodge, No. 399, Maine.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : A Special Communication of Maine Lodge, No. 399, was held April 24, 1889, in accordance with an order received from Most Worshipful Frank R. Lawrence, Grand Master of Masons of the State of New York, for the purpose of celebrating the emancipation of the Fraternity from debt.

Maine Lodge, No. 399, had previously invited Round Hill Lodge, No. 533, and Whitney's Point Lodge, No. 795, both of which accepted the invitation and were present and participated in the exercises. The programme of the Grand Master was carried out as nearly as possible by the Lodge.

1. Prayer was offered by Rev. George L. Williams.
2. Singing, "Old Hundred."
3. Reading of Address from the Grand Master, by Bro. S. M. Benjamin, of Round Hill Lodge.
4. Singing hymn, "Nearer my God to Thee."
5. Short Addresses were made by Bro. S. F. Smith, and S. Mack Smith, of Round Hill Lodge ; also, addresses by Bro. S. S. Parsons and A. F. Taylor, of Whitney's Point Lodge.

6. Reading of communication by W.:L. E. Turner, of Maine Lodge, from Bro. Henry Marean, one of our absent brethren.

7. Closed by singing "America."

There was great rejoicing among the brethren over the completion of the payment of the debt, and they were unanimously of the opinion that Grand Master Frank R. Lawrence was entitled to the thanks of the brethren of the State for his untiring zeal and the efforts he has put forth in this cause.

Fraternally yours,

ORRIN HOLDEN,
Secretary Maine Lodge, No. 399.

Otego Union Lodge, No. 282, Otego.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Complying with the request of the Committee, I have the honor to report that Otego Union Lodge, No. 282, met at the Lodge-room on Wednesday, April 24, 1889, at 8 o'clock P.M., to rejoice over the emancipation of the Fraternity from debt.

The following was the order of exercises :

Prayer, by Rev. E. E. Bowen, Chaplain.

Singing of "Old Hundred."

Reading of the Grand Master's Address, by the Master.

Music, by the Lodge Quartette, assisted by Bro. Charles Blake, of Ancient City Lodge, No. 452.

Addresses, by the Master and Bro. Theo. W. Snyder.

After which the members and their families participated in a banquet at the Susquehanna Hotel.

The following resolutions were unanimously adopted :

Resolved, That the address of Grand Master Frank R. Lawrence be engrossed upon the records of Otego Union Lodge.

Resolved, That, to our Grand Master we tender our

heartfelt thanks, for his unwearied zeal, his tireless labor and the grand result of his work in freeing the craft from the wearisome burden of its great debt ;

Resolved, That to our Grand Master, under the blessing of Divine Providence, is due the hope of the craft that we may be permitted during our own lives to realize our long-cherished dream of an actual asylum for the indigent, the widow and the orphan.

Resolved, That in the Masonic Temple at New York City, a tablet should be erected in the Grand East with the inscription : " To Frank R. Lawrence—Our Emancipator " ; and we do hereby recommend to the coming session of the Grand Lodge our suggestion for its consideration, and earnestly urge its adoption.

Yours fraternally,

F. D. SHUMWAY,

Master.

Ark Lodge, No. 48, Coxsackie.

M.:W.:FRANK R. LAWRENCE,

G. M. of Masons of the State of N. Y.:

Pursuant to the call of the Grand Master of the State of New York, on the evening of the 24th of April, Ark Lodge, No. 48, assembled under the direction of the Worshipful Master, H. V. D. Collier, with invited guests, in the Lodge-room.

The Grand Master's congratulatory address to the Craft was read.

A resolution, thanking Grand Master Frank R. Lawrence, for his eminent services to the Fraternity in enabling them to liquidate their debt, was unanimously passed.

A literary and musical entertainment, expressive of the spirit of the occasion, was successfully rendered.

After a generous collation, served at Cumming's Hotel, the Craftsmen separated, with expressions of renewed loyalty to our ancient and honorable Order.

PROGRAMME.

Opening Prayer.

Rev. L. H. Schubert.

Quartette, - "Moonlight will Come Again," - *Will Thompson*
Mrs. Adams, Miss Salisbury, Messrs. Brown and Page.

Reading Grand Masters's Address.

Rev. A. H. Schriver.

Solo, - - "Sweet Slumber Come," - *E. P. Freake*
Mrs. A. W. Van Slyke.

Address.

Rev. W. J. Reynolds.

Duet, - "L'Amicizia" (Friendship),
Fanstinsa Hasse Hodges
Misses Townsend and Spoor.

Closing Prayer.

Rev. A. H. Schriver.

Doxology.

All Join.

Benediction.

Rev. W. J. Reynolds.

Banquet at Cumming's Hotel.

COMMITTEE.

DR. A. V. D. COLLIER, H. J. HAHN, E. MACKEY.

Ilion Lodge, No. 591, Ilion.

M. : W. : FRANK R. LAWRENCE,

Grand Master :

MOST WORSHIPFUL AND DEAR BRO. : I take the liberty of inclosing a cutting from our village paper, which will give you information as to how we passed last evening. I hope it may please you. I congratulate you most heartily in having accomplished so much. Having reached the zenith, the Craft should, and, doubtless will, give you rest ; that you may, from the height to which you have raised yourself, look down and around you and see the

good you have wrought, and for which admiring members of the Craft will forever love and revere you. Mrs. Johnson joins me in love and best wishes to yourself and Mrs. Lawrence.

Yours fraternally,

J. A. JOHNSON.

PRESS REPORT.

On Wednesday evening the members of Ilion Lodge, No. 591, with their wives, daughters and invited guests, assembled in large numbers at their spacious rooms in the Grimes & Pelton block, to celebrate, in a fitting manner, and in common with every Lodge of the Order throughout the Empire State, the payment of the debt of the Fraternity, an event which greatly rejoices the heart of every loyal Mason. It was an assemblage of Ilion's best and most intelligent people, called together by a most worthy object.

Reuben Wright, W. M., presided, and at 8:30 called the meeting to order and invited Rev. A. B. Sears, of the Baptist church, to invoke the Divine blessing, after which the audience joined in singing, "Be Thou, O God, Exalted High." Past Grand Commander Joseph A. Johnson was then introduced and delivered the following address of welcome:

•
 WORSHIPFUL MASTER, LADIES, BRETHREN AND FRIENDS:
 Upon me devolves the pleasant duty of welcoming you to our Masonic home on this auspicious occasion. We welcome you with joy and gladness, and hope that the same emotions will fill your hearts that are in ours when the real object of this meeting shall be fully understood. And so we have opened wide the doors, and invited you to join us in celebrating the emancipation from a debt on our Masonic Temple which has hung like a black cloud over the Fraternity for many years. And, therefore, with a desire that all may join in general rejoicing, we have, at the suggestion of our Grand Master, gathered together, as have all the Lodges in this State, on this present evening, which was the date he named. Doubtless many are present who do not know the name of the illustrious brother who has wrought our deliverance; who, like a second Moses, has led us out of the wilderness; but when a member of the Fraternity hears the name of Bro. Frank R. Lawrence, whose official title in full is "Most Worshipful Frank R. Lawrence, Grand Master of Masons in the State of New York," a glad light will beam in his eyes. Of him and his work I desire to speak.

Elected Grand Master in June, 1885, he found himself confronted with a debt resting on the craft of \$500,000, and made a firm resolve to do all in his power to reduce, and, if possible, to extinguish it. With this determination he importuned others, high in the craft, and soon the results of his efforts were seen.

The Fraternity, with a just appreciation of his efforts, wisely re-elected him from year to year. As I before stated, the illustrious brother expressed a wish that the craft should meet in their several Lodges, this particular evening, and you will shortly hear an address written by him; but I desire to give you a brief sketch of the vast enterprise, the first part of which was the building of a Temple in the city of New York, and which is completed, dedicated, and now paid for, at a cost of \$2,000,000.

The erection of this Temple was commenced in 1870, and dedicated in 1875 with imposing ceremonies, M.:W.:Elwood E. Thorne, at that time Grand Master; but it was not yet paid for, and the craft for the following ten years labored with not very satisfactory results, although decreasing slightly the debt each year, until M.:W.:Bro. Lawrence took the helm, and brought us at last into a safe haven.

To more fully understand the whole subject, we must go back to the year 1842, when discussions were had as to the best method by which we might care for our aged and indigent brethren, their widows and orphans; and, as a result, Bro. Greenfield Pote, then Tyler of the Grand Lodge, gave the sum of \$1 to found a fund for that purpose. That dollar, given nearly a half century ago, was the nucleus from which this magnificent Temple was built.

We now come to the second part of the enterprise, and in order that all may understand, let me say that every Mason in this State has paid a certain sum yearly, for a number of years, which has been placed to the credit of what was called the Hall and Asylum Fund. I am unable to give the year when the first Board of Trustees of the Hall and Asylum Fund were elected, but being present in the capacity of D. D. G. M. of this Masonic district, I was named as a delegate to a convention called for the purpose of nominating three brethren as such Trustees, and submit such nominations to the Grand Lodge.

I had the pleasure of nominating our late loved brother, Philo Remington, who, with the others nominated, were elected, and in response to a telegram came to New York to consider the matter, and while, from his well-known modesty, he shrank from publicity,

yet was prevailed upon to go up to the Temple, where he met the two brethren who were to serve with him. They organized, with Brother Remington as President.

He served one year, declining a re-election. And now, coming down to the ultimate object always in view, let us congratulate ourselves, first, that the Temple is completed and paid for, and in addition we can have, as a free-gift, a large number of eligible sites on which to build our asylum, and \$100,000 in cash; \$81,000 of it is the result of a Masonic Fair, planned and carried out by the wives and daughters of the craft of New York city, Mrs. Frank R. Lawrence, the wife of our distinguished and loved leader being foremost in the work.

From the beginning it was, and still is, the belief that the revenues from the Temple will support the asylum proposed to be erected. Many of the Masonic bodies meet there every evening, and I know from experience, that the brethren from all parts of the State will find there a warm and fraternal welcome.

And now I have hurriedly and with little preparation given you an outline of the subject which is so dear to the hearts of every true Mason, and as a proof of our how much I regard our Grand Master, I hope every one here present will look at a receipt which adorns our walls. It indicates that our Grand Master drew on every Master Mason for \$6 per capita for the purpose of retiring this debt, and it will also indicate that Ilion Lodge, No. 591, honored the draft to the amount of \$1,475, which sum, divided by six, represents our membership at the time the call was made.

Renewing our welcome to you, and in the hope that this may be an evening of complete joy to us all, I close by giving Godspeed to the Masonic fraternity, their widows and orphans, and last of all to M.:W.:Grand Master Frank R. Lawrence.

After music by the orchestra, led by Mr. W. S. Cox, an historical and congratulatory address, issued by Grand Master Frank R. Lawrence, was read in an impressive manner by Prof. L. H. White. A vocal duet, "I Wandered by the Brook-side," by Miss Goff and Mr. Bert Rasbach, was very pleasingly rendered. A declamation of a humorous character, entitled "She would be a Mason," delivered by Mr. William Marsland, provoked a hearty laugh on the part of the audience. A vocal duet, "Far Away," by Miss Shepardson and Reuben Wright was received with deserved applause.

After thanking the audience for their attendance and kind attention, Mr. Wright invited all to remain and partake of the sumptuous

repast so bountifully provided by the ladies and which loaded the tables in the well-appointed dining-hall. It is needless to add that ample justice was done to this part of the programme, and an hour of pleasant and joyous social intercourse enjoyed by the large number who betook of the good things placed before them.

To avoid misapprehension it may be well to state that the Ilion Masons received a very cordial invitation to join with other Masons of the county in the celebration at Herkimer, but they were obliged to decline it, owing to the fact that Ilion Lodge had previously made plans for its local celebration, and the large membership here seemed to necessitate the carrying out of the arrangements already made. The large number present at this gathering, and its success in a social way, seemed to prove the propriety of this course in the interests of the Lodge.

Ontario Lodge, No. 376, Wilson.

M. : W. : FRANK R. LAWRENCE :

DEAR SIR AND BRO. : Our Lodge observed the Jubilee last evening at the Lodge-room, opening with prayer by Rev. Bro. S. G. Anderson ; singing, " Old Hundred," by Lodge. The Grand Master's address we did not receive. History of this Lodge, by W. : William O. Pettit ; General Resumé of Masonic Progress and History in the World, by W. : H. Sanford. After which a collation was served by the Tyler. The exercises were interspersed with music, rendered by the male quartette of the Lodge, Bro. H. Sanford at the organ.

Kindly send us a copy of your Address for our archives.

Courteously and fraternally yours,

H. SANFORD, *Secretary*.

Stony Point Lodge, No. 313, Haverstraw.

ORDER OF EXERCISES.

1. Overture, - - - - - *Noyer's Orchestra*

The Lodge having met in the Lodge-room, and having been opened in due form, and with prayer by W. : Alonzo Wheeler, Chaplain, will proceed to the Opera House, when the following order of exercises will be observed :

2. Hymn, - - - - - *Stony Point Lodge*

Cast thy bread upon the waters,
Thinking not 'tis thrown away,
God Himself saith, thou shalt gather
It again some future day.

Cast thy bread upon the waters,
Wildly though the billows roll,
They but aid thee as thou toilest
Truth to spread from pole to pole.

Give, then, freely of thy substance—
O'er this cause the Lord doth reign ;
Cast thy bread and toil with patience,
Thou shalt labor not in vain.

3. Grand Master's Address, read by
Bro. I. M. Purdy.

4. "Old Hundred."

5. Chorus, - - - - - "Spring Song"

6. Song, - - - - - "Flowers of May"
Miss Freeman.

7. Recitation,
Mr. Marksville.

8. Quartette, - - - - - "Down in the Dewy Dell"
Misses Penny, Osborne and Freeman, and Mrs. Oldfield.

9. Address,
Bro. C. C. Suffren.

10. Song, - - - - - "Open thy Lattice"
Miss Osborne.

11. Quartette, - - - - - "Song of the Whip-poor-will"
Messrs. Lippiatt, Eckerson, Waldron and Rodermond.

12. Address,
W.:Bro. Irving Brown.

13. Song, - - - - - "Marguerite"
Miss Penny.

14. Quartette, - - - - - "Twilight Bells"
Miss Osborne, Mrs. Oldfield, Mr. Lippiatt, Mr. Freeman.

15. Grand March, - - - - - *Noyer's Orchestra*

St. George's Lodge, No. 6, Schenectady.

Special Communication of St. George's Lodge, No. 6, held at Masonic Temple, in the city of Schenectady, N. Y., on the evening of April 24, A. L. 5889.

Present : W. : Peter M. Doty, W. M.; F. Williamson, S. W.; Charles E. Palmer, J. W.; John E. Myers, Secretary *pro tem.*; John Fenwick, S. D. *pro tem.*; E. C. Hartly, J. D.; C. E. Kingsbury, Organist; H. Eygner, S. M. of C.; W. Hamilton, J. M. of C.; S. Abrams, Tyler.

Past Masters of this Lodge : W. : W. H. Peckham, T. Low Barhydt and John H. White.

Past Masters of other Lodges : W. : Edward Hibbard and E. E. Kriegsman, of New Hope Lodge, No. 730.

Brothers : C. N. Yates, McKay, Stoops, E. King, L. King, C. Smith, Dillenbeck, Van Vranken, W. G. Helmer, Gross, Swart, J. A. Barhydt, Swits, Sanders, Schoolcraft, Walton, Engleman, Caw, Cox, Reagles, Joel Van Vranken, Clute, Veeder, Framer, Alexander, Marlette, Getman, McIwall, Houghtailing, H. E. Gibson, Rosa, Powers, Buskirk, Moir.

Visiting Brothers ; Greenhall, W. Helmer, Hill, E. Barnard, J. Richards, W. D. Davis, H. Evens, Reid, James Yates, Hanks, Dedrick.

The Lodge opened in due and ancient form, by W. : Peter M. Doty. The Worshipful Master gave notice the meeting was called in pursuance of a Dispensation from the Grand Master, Frank R. Lawrence, of the Grand Lodge of the State of New York, to assemble and celebrate the payment of the Grand Lodge debt.

Prayer, by W. : T. Low Barhydt.

Singing, "Old Hundred."

Reading an Address from the Grand Master, by W. : T. Low Barhydt.

On motion of Brother Peckham, and duly seconded, *Resolved*, That the Address of the Grand Masters, a

read by W.:T. Low Barhydt, be spread on the minutes in full, and also placed on file.

Carried.

Reading of minutes, from the original book of minutes of this Lodge, of date June 24, 1789, by Henry H. Swart.

Addresses followed, by W.:Bros. John H. White, W. H. Peckham, John MacKay, C. N. Yates and T. Low Barhydt, on the indebtedness of this Lodge.

W.:T. Low Barhydt offered the following resolution :

Resolved, That the Worshipful Master appoint a Committee of Five, of which the Worshipful Master shall be one, to devise some means by which we can extinguish our own indebtedness.

Carried.

The Worshipful Master appointed as such Committee Brothers T. Low Barhydt, C. N. Yates, John H. White and W. G. Helmer.

Banquet.

The Worshipful Master called the Lodge to order.

W.:W. H. Peckham offered the following resolution :

Resolved, That the remains of the banquet be donated to the Children's Home.

Carried.

The Lodge was then closed in due and ancient form.

JOHN E. MYERS,

PETER M. DOTY, *W.M.*

Secretary pro tem.

STATE OF NEW YORK, }
City and County of Schenectady. } *s.s.*

I, John E. Myers, a Brother of St. George's Lodge, No. 6, and duly appointed Secretary *pro tem.* by the Worshipful Master, Peter M. Doty, do hereby certify that foregoing minutes are a correct transcript of the minutes, as recorded in the Book of Minutes, excepting the Grand Master's address, and have been duly compared by me.

JOHN E. MYERS.

Morning Sun Lodge, No. 142, Port Henry.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR BRO.: I have the pleasure to inclose you a copy of the programme of the exercises held by our Lodge, at its rooms, on the 24th inst., in compliance with our Grand Master's encyclical, and also inclose you a copy of the invitation which we sent out to our brethren and their families.

I am yours, respectfully and fraternally,

WILLIAM J. BOTHAM,
Secretary.

PROGRAMME OF EXERCISES.

1. Invocation, by Chaplain.
2. Address of Welcome, by W. : B. W. Burland, Master.
3. Music, by Male Quartette.
4. Reading of Grand Master's Address, by Rev. W. R. Woodbridge.
5. Prayer, by Chaplain.
6. Statement of the Object and Progress of Hall and Asylum Fund, by Bro. A. Tromblee.
7. Music, by Male Quartette.
8. Description of Masonic Temple, New York, and Statement of its Income, by W. : B. W. Burland, M.D.
9. Selected Readings, by C. E. Cragg.
10. Impromptu remarks from brethren present.
11. Singing, Doxology.
12. Refreshments.

Medina Lodge, No. 336, Medina.

In compliance with the request of the M. : W. : Frank R. Lawrence, Grand Master, communicated to the Fraternity in his encyclical of March 14, 1889, the members of Medina Lodge, No. 336, with their invited friends, assembled at

their Lodge-room, April 24, A. L. 5889, at 8 o'clock P.M., to commemorate the emancipation of the Fraternity from the fetters of debt, and joyfully united in rendering heartfelt thanks to the Great Architect of the Universe for all His mercies, and especially that He has vouchsafed unto us such great and perfect success in this latest undertaking of our craft, by prayer, singing, addresses and recitations, as shown by the printed programme hereto annexed.

JOHN ALLEN, *Secretary*.

I hereby certify that the above and foregoing is a true copy of the minutes recorded in the records of Medina Lodge, No. 336, F. & A. M., Medina, N. Y., April 24, 1889.

JOHN ALLEN, *Secretary*.

EXERCISES.

1. Prayer, by Chaplain B. C. Blake.
2. Singing, "Old Hundred."
3. Reading of Grand Master's Address, by E. Posson.
4. Singing, "Rejoice in the Lord," by Male Quartette.
5. Address, by Hon. E. L. Pitts.
6. Singing, "'Tis Thou, O Joyous Lark," by Male Quartette.
7. Address, by R. W. George A. Newell.
8. Solo, by Miss Anna L. Allen.
9. Recitation, "Temple Building," by B. C. Blake.
10. Recitation.
11. Singing, "Musical Museum," by Male Quartette.
12. Benediction.

Western Union Lodge, No. 146, Belfast.

A Special Communication of Western Union Lodge, No. 146, was held at their rooms in Belfast, April 24, 1889, and opened on the Third Degree, then called from Labor to Refreshment, when the invited guests were admitted to seats. Owing to the inclemency of the weather a goodly number were detained at home.

W.:R. G. Young called to order, and, after calling attention to the object of the meeting and making a few remarks, the following programme was carried out :

1. Anthem, by the Choir.
2. Prayer, by Rev. Bro. J. Hendrick.
3. Anthem, by the Choir.
4. Reading Address written by Grand Master Frank R. Lawrence, by A. P. McIntosh, S. D.
5. Song, "No, 'Tis not True," by Miss Lucy Clapp, of Angelica.
6. A short speech, by W.:J. Chamberlain.
7. Anthem, by the Choir.
8. Speech, by Rev. Bro. J. Hendrick.
9. Cornet Solo, "Trumpet Polka," by Miss Scholes, of Angelica.
10. Speaking, by A. P. McIntosh.
11. Reading Poem written by Robert Morris, read by A. P. McIntosh.
12. Singing, "Old Hundred," in which the audience joined.
13. Benediction, by Rev. Bro. J. Hendrick.

Soon after Labor was resumed on the Third Degree, when the Lodge was duly closed.

The rain pouring in torrents on the tin roof overhead did not interfere with the interest manifested, and all went away, saying as another, "The half had not been told them." An enjoyable time we had despite the rain.

<p>V. I. COOK, <i>Secretary.</i></p>	<p>R. G. YOUNG, <i>Master.</i></p>
--	--

Warren Lodge, No. 147, Union Springs.

Pursuant to the encyclical letter of M.:W.:Frank R. Lawrence, Grand Master of Masons of the State of New York, the members of Warren Lodge, No. 147, together with about forty invited guests, assembled in Masonic Hall for the purpose of celebrating in a proper manner

the release of the Fraternity from the Hall and Asylum debt. At 8 o'clock, W.:R. H. Robinson announced the following programme, which was successfully carried out :

1. Organ Duet, by Mrs. D. Y. Bray and Miss A. E. Fordyce.
2. Prayer, by Rev. J. K. Phillips.
3. Music, "Masonic Doxology," by Choir.
4. Regrets from Absent Members, by E. M. Hart, Secretary.
5. Grand Master's Address, by W.:R. H. Robinson, Master.
6. Music, by Choir.
7. Address, "Masonry; Past and Present," by Past H. P. Benjamin A. Fordyce.
8. Music, "All Hail to the Morning," by Choir.

After which Worshipful Master Robinson made a few remarks complimentary to Grand Master Lawrence for his zeal and fidelity to the craft in his efforts to remove the great burden of debt that has so long overshadowed us. In closing, he invited all to remain and partake of refreshments provided for the occasion.

E. M. HART, *Secretary*.

Wellsville Lodge, No. 230, Wellsville.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO. : On the evening of the 24th of April, Wellsville Lodge, No. 230, held a Special Communication, at 7:30, in their new rooms, and opening in due form the Lodge was called from Labor to Refreshment, when invited guests were admitted and the following programme was ably rendered :

1. Introductory Remarks, by W.:Harly C. Jones, Master.
2. Prayer, by Rev. Bro. E. H. Edson, Chaplain.
3. "Old Hundred " (all joined in singing).
4. Reading Grand Master's Address, by W.:William A. Baldwin.
5. Te Deum, by the Choir.

6. Address, by Rev. F. W. Beecher.
7. Hymn, " America " (all joined in singing).
8. Poem, " The Masonic Dream," by Miss Fanny York.
9. Masonic Hymn, closing with Doxology.
10. Benediction, by Chaplain.

After invited guests, not entitled to a seat in the Lodge, had retired, Labor was resumed, and the Lodge closed in harmony. This was the first meeting held in our new Lodge-rooms, and our brethren had a double cause for rejoicing, and despite of the heavy rain the attendance was fair. Rev. F. W. Beecher, although not an initiated Mason, by his remarks showed clearly that at heart he was a speculative Mason. Success to the Asylum.

Fraternally yours,

O. S. WIGHT,
Secretary.

Cherry Creek Lodge, No. 384, Cherry Creek.

This Lodge held Jubilee services at the parlors of Bro. J. L. Clark's Hotel, on the evening of April 24, A. L. 5889, A. D. 1889, as requested by M. : W. : Grand Master Frank R. Lawrence. At about five o'clock P. M. on that day it began to rain, and continued so through the evening. Had it not rained we would have had a much larger attendance. We had a very good attendance ; all seemed to have a good time, and rejoiced at being free from debt on our Hall.

The following is the programme which was performed W. : J. H. Curtis in the chair :

1. Music, by the Orchestra.
2. Prayer, by Chaplain J. W. Smith.
3. Song, by the Choir.
4. Reading Grand Master's Address, by W. : J. H. Curtis.
5. Song, by the Choir.

6. Remarks on "Masonry from the Commencement up to the Present Time, in New York State. Its Ups and Downs in Politics, Church and State," by Chaplain J. W. Smith.
7. Music, by the Orchestra.

On account of rain we did not commence the exercises until about 9 o'clock.

The following resolutions were approved :

Resolved, That we, as a Lodge of Free and Accepted Masons of the Empire State, do rejoice that we have a magnificent Temple in the City of New York, free from debt ; therefore,

Resolved, That we have good reason to rejoice and be glad on account of the superintending care of Divine Providence, which has attended us through the years of toil and care, and at last reached the goal, "The Debt All Paid" ; therefore,

Resolved, That we are grateful to the Grand Lodge for their efforts to establish the Asylum where all the poor Master Masons, their widows and orphans may go and be cared for through Charity and Brotherly Love, "not as paupers," but as a Brother ; on one common level all are brothers ; therefore,

Resolved, That we, as members of Cherry Creek Lodge, No. 384, F. & A. M., do congratulate our M. : W. : Grand Master, Frank R. Lawrence on his grand success as Grand Master of the Grand Lodge of the Empire State for the last four years, and he has been the Moses who has led the brethren through the Red Sea of trouble and debt at last to the promised land of Canaan. Well may the poet sing "Oh, for a Thousand Tongues to Sing" ; therefore,

Resolved, That we thank our M. : W. : Grand Master, Frank R. Lawrence, for the hard work of brain and pen put forth in the last four years, and for his financial schemes, which have been crowned with victory ; therefore,

Resolved, May it be said of our M.:W.:Grand Master, Frank R. Lawrence, when the last summons shall come from the Grand Master on high to call him from Labor to Refreshment, "Enter, thou true and faithful servant, into the Grand Lodge above."

After which the brothers and their families repaired to the dining-hall of Bro. J. L. Clark, where the tables were groaning with the weight of a grand supper. The inner man was refreshed, and, after bidding good-by and good-night, the brothers went to their homes. All appeared well pleased.

J. H. CURTIS, *Master*.

By the Master.

S. M. SWEET, *Secretary*.

Forest Lodge, No. 166, Fredonia.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: Inclosed please find programme of exercises, as conducted in Forest Lodge on the evening of April 24th. I am pleased to note that our services were highly satisfactory in every way and much enjoyed by the Fraternity and some invited friends, and resulted, I am convinced, in much good to the Craft. The address of R.:W.:Bro. Couch was one of the best I have ever heard, and will be published. Our Lodge work is very active and prospects never better. Trusting to renew our acquaintance at Grand Lodge, I am

Fraternally yours,

A. R. MOORE, *Master*.

PROGRAMME.

1. Opening Remarks, by W.:Arthur R. Moore, Chairman.
2. Prayer, by Rev. Bro. Henry C. Westwood.
3. Singing, "Old Hundred," Chorus and Audience.

4. Reading of Grand Master's Address, by Bro. A. Wilson Dodds.
5. Singing, "Bonum Est" (Thomas), by Selected Chorus.
6. Address, by W.:Franklin Burritt.
7. Singing, "Genius of Masonry" (Air: Keller's "American Hymn"), by Selected Chorus.
8. Address, by R.:W.:Asa S. Couch.
9. Singing, "To Thee, Our Hearts Draw" (Air: "America,"), by Chorus and Audience.
10. Benediction, by Rev. Bro. Henry C. Westwood.

Peacock Lodge, No. 696, Mayville.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : In obedience to the proclamation of Frank R. Lawrence, Grand Master, about thirty members of Peacock Lodge, No. 696, with their invited guests and families, assembled in their Lodge-rooms, at 8 P. M., Wednesday evening, April 24, A. D. 1889 (A. L. 5889), and the following order of exercises was conducted, W.: Herman Sixbey presiding :

1. Prayer, by Rev. Bro. J. H. Bates.
2. Singing "Old Hundred."
3. Circular letter from Grand Master read.
4. Historical sketch of Hall and Asylum, together with the Grand Master's Address, read by W.:Bro. Herman Sixbey.

Music and songs.

An elegant repast was served in the Lodge-room, and the sociability of the occasion was enjoyed by all.

Fraternally yours,

HERMAN SIXBEY,

Master.

M. A. KEYES,

Secretary.

Clinton F. Paige Lodge, No. 620, Otto.

The brethren, with their families, met in their Lodge-room, on Wednesday evening, April 24, 1889, for holding a thanksgiving service, as directed by the M. : W. : Grand Master.

The rain shower the early part of the evening made many of the brethren late and prevented many more from attending, and the service was not opened until half an hour after the appointed time.

The service opened with prayer by the Chaplain, W. : Ralph Dewey, who sincerely thanked the Great Grand Master above for the prosperity and many blessings bestowed upon the Craft, and humbly prayed a continuance of His guardian care.

After prayer, singing "Old Hundred" by quartette, consisting of the W. : B. J. Armstrong, Senior Warden J. M. Willson, Secretary George C. Dewey and Senior Deacon G. H. Burlage, assisted at the organ by Mrs. E. J. Oakes.

Reading the Grand Master's Address, by W. : Ralph Dewey.

Singing an anniversary song by the quartette, tune : "America."

Reading, by Mrs. D. N. Brown, "A Tribute to Masonry."

Singing, by quartette, "Heaven-born Art Thou, Charity."

Reading, by George C. Dewey, "The Masonic Standard of Truthfulness."

Remarks, by Bro. D. N. Brown, on the teachings and benefits of Masonry.

W. : Ralph Dewey, the only remaining charter member in the Lodge, read the list of charter members and made a few remarks on the institution of the Lodge.

The Master announced that the ladies and brethren

have the privilege until the sound of the gavel in the East. Refreshments, which the ladies had lavishly provided, were partaken of, and an hour of social pleasure enjoyed by all.

At sound of gavel, order was restored, and, after a few remarks by the Master, the quartette sang a closing song, tune: "Nearer My God to Thee," and the service was declared closed.

GEORGE C. DEWEY,
Secretary.

Eastern Light Lodge, No. 126, Greene.

Special Communication, held April 24, 1889. Present: W.:T. H. Jackson, Master; Bro. C. H. Pixley, S. W.; Bro. A. Hunt Smith, J. W.; Bro. E. S. Walker, Secretary, and other officers. Lodge opened in due form on the Third Degree in Masonry. This being a Special to celebrate the payment of the Hall and Asylum Fund indebtedness, the following was the order of business:

1. Prayer, by the Chaplain.
2. Singing, "Old Hundred."
3. Reading an Address from the Grand Master.
4. Singing.
5. Address, by Rev. Bro. A. H. Rogers, Chaplain.
6. Singing.

Lodge closed in due form.

E. S. WALKER,
Secretary.

Glen Dale Lodge, No. 497, Pottersville.

Glen Dale Lodge, No. 497, met informally at their Lodge-room, in Pottersville, N. Y., April 24, A. L. 5889, for the purpose of taking action in relation to the order of

the M.:W.: Frank R. Lawrence, Grand Master of Masons of the State of New York, directing all Masons in this jurisdiction to meet in their respective Lodge-rooms on this date, for the purpose of giving thanks to Almighty God for His goodness in enabling the Fraternity to redeem, in full, the debt of the Fraternity.

PROGRAMME.

Prayer.

Music.

Reading of the Order of Grand Master Lawrence, by the Worshipful Master.

Address, by W.:J. Freeman Wells.

Music.

Address, by W.:J. A. Skiff.

Music, closing with Prayer.

E. J. DUNN, *W. M.*

Attest : ISAAC PEYSER,
Secretary.

Adirondack Lodge, No. 602, Elizabethtown.

Adirondack Lodge, No. 602, met in Special Communication at Masonic Hall, and was opened on the Third Degree in due and ancient form.

Officers present : A. K. Dudley, W. M.; Walter M. Marvin, S. W.; John S. Walker, J. W.; Henry Jacobs, Treasurer ; George S. Nicholson, Secretary ; Rev. A. Eaton, Chaplain ; W. H. Hanchet, S. D.; Charles H. Palmer, Acting J. D.; Joshua D. Richards, Tyler.

Brethren present : Julius Burris, J. F. Burris, T. W. Bell, A. Keith, A. W. Keith, E. Proctor, W. H. H. Hull, Charles M. Holt, Joseph Wilson, A. Boynton, L. Redmond, E. Jenner, John Allen, W. H. Potter, H. Coenwright, R. C. Blood, A. C. H. Livingston, W. Bell.

Visiting Brother : W. S. Hough, White Face Mountain Lodge, No. 789.

Read by Secretary, encyclical of M.:W.:Frank R. Lawrence, Grand Master of the State of New York, March 14, 1889. Read in open Lodge, designating and setting apart Wednesday, the 24th day of April, 1889, as a day of thanksgiving and rejoicing, to commemorate the emancipation of the Fraternity from the fetters of debt.

Prayer by the Chaplain, Rev. A. Eaton.

Singing, "Old Hundred."

Address from the Grand Master, read by the Secretary, followed by addresses from several of the brethren of the Lodge, and concluded by an address from the Worshipful Master, showing the origin of the debt, its amount in 1885 (nearly \$500,000) and the measures taken for its final extinguishment, which was accomplished in 1888.

Bro. Marvin moved that the thanks of this Lodge be and they hereby are tendered to our Worshipful Master, Arod K. Dudley, Esq., for his untiring energy, manifested during the last two years in the raising of funds to enable us as a Lodge to be the first in this Masonic District to pay our full share of the debt of the Hall and Asylum fund, amounting in all to the sum of \$366.

The motion, on being put by the Senior Warden, was unanimously adopted.

There being no further business, the Lodge was duly closed on the Third Degree in due and ancient form.

GEORGE S. NICHOLSON,
Secretary.

Rhinebeck Lodge, No. 432, Rhinebeck.

Punctually at 8 o'clock, Rhinebeck Lodge, No. 432, was opened in due form, with several visiting brethren, from Warren Lodge, present. The exercises of Thanksgiving were opened by a fervent prayer from the Chaplain, Bro. William Carroll, when "Old Hundred" was sung by the brethren. W.:A. Lee Wager then read the M.:W.:Grand Master's address, when another song was

sung, and W. J. M. De Garmo made a brief address, reciting the causes for gratitude and thanksgiving to Almighty God, and appealing to all present to help in verifying the Grand Master's noble assertion that the glories of Masonry were not alone of the past, but promised fairer and brighter for the future. Eloquent addresses were made, W. Bros. Hermance and Essselstyn setting forth the great value and benefits of Masonry ; and, after more singing, the Lodge closed in due and ancient form. All present agreed that the occasion was one of the most delightful and refreshing ever known, and would be beneficial to the Order in this vicinity.

JAMES M. DE GARMO, *W. M.*

C. E. McCARTY, *Secretary.*

Lowville Lodge, No. 134, Lowville.

DEAR SIR AND RIGHT WORSHIPFUL BRO.: Agreeable to the suggestion of the Grand Master of Masons of the State of New York, Lowville Lodge, No. 134, met at Masonic Hall to celebrate the payment of the Grand Lodge debt. The meeting was presided over by Bro. A. M. Lanpher, and the recommendations of the M. W. Grand Master were carried out in great shape ; speeches were made by several of the brethren and music was plentiful.

Fraternally yours,

A. M. LANPHER, *Secretary.*

Liberty Lodge, No. 510, Cohocton.

At a Special Communication of Liberty Lodge, No. 510, held at their Lodge-rooms, April 24, 1889, A. L. 5889, by order of M. W. Frank R. Lawrence, Grand Master of Masons in the State of New York, to commemorate, in an appropriate manner, the freedom of the Craft from debt by a Thanksgiving Jubilee, the following officers were present :

W.: Clarence W. Stanton, M. ; A. H. Wilcox, S. W. ; Charles Oliver, J. W. ; W.: Charles Larrowe, S. D. ; John Snyder, J. D. ; Asa McDowell, Treasurer ; Thomas Warner, Secretary ; William E. Adair, Organist ; William A. Field, Chaplain ; William H. Adair, Tyler ; J. Leonard Waugh and Henry Hart, Sr. and Jr. M. of C's. Ushers : Beyer, Parmenter and Larrowe.

The Lodge opened without form or ceremony, the officers in their respective stations and the brethren in regalia.

The Lodge-room was filled by members of the Lodge, their families and invited guests ; and at 8 o'clock, at the sound of the gavel in the East, the following programme was rendered :

PROGRAMME.

Overture, by Orchestra.

1. Prayer, by William A. Field.
2. " Old Hundred," by the Audience.
3. Selection, by the Orchestra.
4. M.: W.: Frank R. Lawrence's Address, by W.: C. W. Stanton.
5. Male Quartette, " Nearer my God to Thee," Messrs. Clayson, Parmenter, Tobias and Adair.
6. Selection, by the Orchestra.
7. Address, by W.: Charles Larrowe.
8. Selection, by Male Quartette.
9. March, " On the Square," by the Orchestra.
10. " Old Hundred," by the Audience.
11. " Home, Sweet Home," by the Audience.
12. Benediction, by Rev. George S. Spencer.

THOMAS WARNER, *Secretary.*

Brasher Lodge, No. 541, Brasher Falls.

By request of the Grand Master of Masons of the State of New York, Brasher Lodge, No. 541, met in their Hall,

with a goodly number of invited guests, to listen to the following programme :

Organ Voluntary.

Prayer by the Chaplain, Bro. Samuel Short.

Music, "Old Hundred," by the Choir, joined by the Audience.

Explanatory remarks about the Hall and Asylum Fund, by W. A. A. Baldwin.

Song and Chorus, "We Meet on the Level."

Reading of the Grand Master's Address, by Bro. L. C. Lang ; who also made some very good remarks, giving an account of the origin of the Hall and Asylum Fund, etc.

Singing, by the Choir.

An Address, by Rev. Bro. Samuel Short.

Remarks and a brief Historical Account of this Lodge, by Bro. L. C. Lang.

Song, "Protect us Through the Coming Night," by the Choir.

Benediction, by the Chaplain.

After the benediction, the ladies of the Fraternity, through the Worshipful Master, extended an invitation to all to repair with them to Crapsen's Hall, to partake of refreshments, which was a very interesting part of the programme and enjoyed by all, to the satisfaction of the ladies and the demolition of the eatables. There were present from 150 to 180, and all seemed to have a very enjoyable time.

W. H. CAPELL, *Secretary*.

Masonic Temple, Albany.

The seven Masonic Lodges of the City of Albany, N. Y., on Wednesday evening, April 24, 1889, joined in celebrating that most happy and important event in the history of the Fraternity—the final payment of the debt on the Masonic Temple in New York City, and the achievement of perfect freedom from a bondage which has long impaired the strength of the Order.

The celebration took the form of a Jubilee, and was participated in by the brethren of the Fraternity at the Masonic Temple. The following Wardens of the Lodges acted as ushers :

Senior Wardens : Brothers James Taylor, George H. Benjamin, Julius D. Ireland, Joseph H. Simonson, William J. Skillicorn, James Lawrence and Frank Kampfer. Junior Wardens : Brothers George R. Cardwell, Joseph A. Lawson, James B. McEwan, W. C. Morton, Howard Hendrickson, William I. Baker and John Cremers.

The exercises opened with the march "Semper Fidelis," by the Orchestra, during which the Masters of the Lodges entered, escorting the resident Grand and Past Grand Officers of the Grand Lodge of the State of New York, as follows :

W. : Solomon Strasser, of Mount Vernon Lodge, No. 3 ; W. : William Story, of Masters' Lodge, No. 5 ; W. : George R. Hodgkins, of Temple Lodge, No. 14 ; W. : Charles E. Hotaling, of Washington Lodge, No. 85 ; W. : Eugene Brumaghim, of Wadsworth Lodge, No. 417 ; W. : Charles H. Turner, of Ancient City Lodge, No. 452 ; W. : Max Kurth, of Guttenberg Lodge, No. 737 ; M. : W. : Edmund L. Judson, Past Grand Master ; R. : W. : James Ten Eyck, Senior Grand Warden ; R. : W. : Theodore D. Smith, Past Junior Grand Deacon ; R. : W. : Charles W. Mead, Grand Steward ; R. : W. : William E. Fitch, Past D. D. G. M.

The Rev. Bro. Isaac Newton Phelps then offered prayer, after which, at precisely 8 o'clock, the craft sang "Old Hundred," and, as the several hundred Masons present sang this grand old hymn, they knew that their seventy-five thousand brethren throughout this great State were joining with them in exultation and praise.

ADDRESS OF R. : W. : JAMES TEN EYCK, SENIOR GRAND WARDEN.

Hail and congratulation, Brethren ! Congratulations and all hail ! Our period of forty years' wandering in the

wilderness, exposed to famine and temptations, pursued by enemies, and on every hand beset by powerful foes, is of the past ; and at last we have entered that Promised Land of prosperity and peace which our elders foresaw with such a clear vision, even though they themselves were not, in any considerable number, to enter it. The bonds are broken ; the debt is discharged ; and the great Masonic fraternity of the State of New York has entered upon a new era, which, under God's good providence, we fondly trust and sincerely believe will be one of continued charity and good-will, undiminished loyalty to country and to God, the Supreme Architect, and of increased and constantly increasing usefulness to our fellow-men, be they members of the craft or not ; for, Free Masonry, while it binds together more closely and by stronger ties those who have been admitted to its light and walk thereby, reaches out beyond its own mystic circle, and aims to improve and ennoble humanity in general, to ameliorate the sufferings of those in distress, and to elevate, so far as lies in its power, the entire human race.

Let us, first of all, with due reverence and with humble, but grateful hearts, return thanks to Almighty God for His graciousness towards us and for the favors He has so conspicuously showered upon us. Our numbers have been wonderfully increased ; our enemies have been either discomfited or changed into friends ; persecution of our Order has ceased in all enlightened lands ; religion has become our ally, and the law has become our protector and defender, instead of our persecutor. Princes and potentates are proud to be reckoned as members of the great Fraternity, and if they are found to be worthy and well qualified the Fraternity welcomes them—not, indeed, as princes and potentates, but as fellow-men and brothers. For, while as Free Masons we recognize different degrees of excellence and exaltation in the craft, we also hold that all men and Masons are equal in the eye of the Supreme Architect ; that all alike are His servants ; and

that, consequently, all are brethren in the largest sense of the word.

Divine aid is not vouchsafed to any great or good cause, except through human agencies. It was through such agencies that the seeds of liberty were early sown broadcast throughout our fair land. Our sturdy and phlegmatic, but still liberty-loving Dutch ancestors in this State of New York; the chivalrous and honorable, if, perhaps, sorely pecuniarily-pressed, settlers of Virginia and the Carolinas; the Pilgrim fathers who founded the colonies of Plymouth Rock and Massachusetts Bay; the Quakers, who aided William Penn to establish the great commonwealth which now bears his name; the devout Roman Catholics who followed the fortunes of Calvert and Lord Baltimore in Maryland, and the devoted adherents of Oglethorpe in Georgia—all these, as well as the earlier colonists of Rhode Island and Connecticut, New Jersey and Delaware, are entitled to and daily receive tributes of respect and veneration from the American people of the present generation. Just so we revere the memory of our ancestors of the Revolutionary period, who, through years of toil and sacrifice and deprivation, fought the good fight for principle which eventually guaranteed us the rights of "life, liberty and the pursuit of happiness," as well as our absolute independence as a nation. And while we make obeisance before and strive to do honor to the memory of that noble band of patriots collectively, we yet single out the name of the illustrious Washington as one worthy of marked and especial attention. We fondly call him "the father of his country," and with enduring and affectionate remembrance celebrate, with unflagging interest and fervor, the anniversary of his birth. This we do as citizens of this great republic for which Washington labored so unselfishly and so unremittingly and, as events proved, so happily and successfully.

In that same spirit, Brethren, while we render homage

and return thanks to the Supreme Architect for His wondrous goodness and beneficence to us as an Order, let us also be mindful of the human agencies that have been so largely instrumental in bringing us to our present substantial and enviable standing in the eyes of the world. Our magnificent Temple in the City of New York was constructed and furnished at an expense of more than \$1,500,000, nearly all of which vast sum has been contributed by subordinate Lodges in this State. It is not assuming too much to say that there is no more imposing Masonic structure in the world, nor that its intrinsic value is far greater to-day than it was when first completed and dedicated. Four years ago, the amount still remaining due and unpaid upon it, including interest, approximated half a million dollars, and the annual interest charges upon this vast sum constituted a heavy burden upon the Order.

Heroic efforts were made to reduce if not to entirely cancel the indebtedness, but it was not until those efforts were taken in charge of and directed by our present Most Worshipful Grand Master, Frank R. Lawrence, that we saw "the beginning of the end." Incessantly and untiringly he devoted himself to the herculean task of freeing the Order from indebtedness, and his efforts were worthily seconded by those associated with him in the management of the affairs of the Grand Lodge, and also by the officers and brethren of subordinate Lodges. With a zeal and earnestness and enthusiasm that was never permitted to flag, his noble work was continued until success crowned his efforts, and the Order of this State placed upon a foundation at once secure, independent and immovable.

All honor, therefore, to our most worthy and Most Worshipful Grand Master, Frank R. Lawrence. He is the Moses who led us out of bondage and through the desert into the Promised Land, which many of us, in our despondency, had feared we might never see. A brief historical account of the foundation and growth of the

Hall and Asylum Fund would seem to be appropriate to this occasion, and at the risk of repeating facts and statements which have already been published, I venture to submit the following : The Fund was founded in 1842, under the auspices of the Masonic fraternity of the State of New York, represented in Grand Lodge. The purpose had in view was the erection of a Hall in the City of New York for the accommodation of the Grand Lodge, the revenues arising from the rentals of the Hall to be applied to the establishment and maintenance of an Asylum for Indigent Masons, their Widows and Orphans. The first contribution to the Fund was made by Brother Greenfield Pote, Tyler of the Grand Lodge, a man in very humble circumstances, and who earned his livelihood by the hardest kind of toil. His contribution was but a dollar—but God blessed the seed thus sown, and wonderfully increased and multiplied it, as we have seen.

The magnificent property which has come into possession of the Fraternity from such humble beginnings nearly half a century ago, is, as you all know, situated at the corner of Sixth avenue and Twenty-third street, in the City of New York, and is held in trust, for the equal benefit of the entire Fraternity, by a board of trustees incorporated under an Act of the Legislature of the State, and known as the Trustees of the Hall and Asylum Fund. These trustees are three in number, and are chosen by the Grand Lodge. It took nearly thirty years for the Fund to grow to \$340,000, but in 1870 it had reached those figures, and then it was that the property at Sixth avenue and Twenty-third street was purchased and the erection of the Hall commenced. On June 8, 1870, the cornerstone was laid in ample form by M. . W. . James Gibson, Grand Master, in the presence of twelve thousand Master Masons and a vast concourse of people. Work on the building so progressed that in 1874 it was opened, and on the 2d of June, 1875, was formally dedicated to Masonic uses and purposes by M. . W. . Elwood E. Thorne, Grand

Master. Such, in brief, is a history of this noble Masonic enterprise, and of the magnificent structure which has become to the Fraternity not only a matter of pride but a source of profit as well—profits to be devoted to charitable and philanthropic purposes.

As I remarked in the earlier portion of this hastily prepared address of congratulation, I firmly believe that with the extinction of the Hall and Asylum Fund debt the Fraternity has entered upon a new era of prosperity and usefulness, and that the work we shall be hereafter able to accomplish in the direction of enlightened charity and the relief of worthy but unfortunate brethren, their widows and orphans, will cause our noble Order to stand higher in the estimation of our fellow-citizens than ever before. The future is, indeed, bright with promise and radiant with hope. What we have accomplished so far has been by strict adherence to the principles of the Order, and by careful observance of the ancient and time-honored landmarks. We cannot go astray so long as we continue to adhere to the one and to carefully observe the other; and so I have faith to believe that, with God's assistance, we shall not go astray at all. Courage, firmness and faith shall be our weapons of offense and our shield of defense as well; and with their aid we shall bring confusion upon our enemies and glory to our craft.

The address was attentively listened to, and, at its close, the Right Worshipful Brother received the congratulations of those sitting in the East, and the applause of the craftsmen, over his interesting and timely remarks. There were some selections of a high order by organ and orchestra, and then M. . W. . Edmund L. Judson, Past Grand Master, stepped forward and conveyed the words of Grand Master Frank R. Lawrence, congratulating the craft on its deliverance from the debt which had so long hung over it.

The Double Quartette rendered "Unity and Love."

In a masterly manner, W. . Eugene Brumaghim recited

the Chariot Race, from "Ben Hur;" and "Thou Art My Dream," Bro. Edward J. McClasky giving the baritone solo.

The "Trooper's Song" was sung by the Double Quartette, after which Bro. Isaac M. Strasser gave one of his exquisite violin solos.

Several vocal and instrumental selections were rendered, and then Rev. Bro. Isaac Newton Phelps gave an address. He said among other things:

"All over the great commonwealth of New York there rises a grand hallelujah chorus of praise and thanksgiving for emancipation from a bondage whose fetters have galled and chafed the spirits of Free Masons, until, with a mighty effort, they have risen in their strength and cast off the burden which has so crippled their usefulness, and kept them from the consummation of that beneficent purpose, the pride of every true Mason. But while we feel the impulses which move us to thanksgiving, we must look to the fundamental principles which have brought this occasion of rejoicing. The one great underlying principle has been that of unity. Success has only perched upon the standard of Masonry by the unified effort of every subordinate Lodge, thus illustrating the strength of unity and the unity of strength. Our strength has been shown in the aggregation of those forces which, if unorganized, would have brought only failure, but organized have swept us on to a mighty success.

"The ultimate end of every true Masonic life is the attainment of that standard of morality which will fit us for the eternal abode prepared for us by our great Grand Master. In the attainment of this end we find, as did Paul, conflicting forces, the flesh bringing us into captivity and subjecting us to the law of sin and death, while the law of the spirit loses its force and we are overcome of evil and fail to obtain the great object of life. But the organized spiritual forces, uniting in their mighty power

can and will sweep us on to a victory which will outlast time and crown our earthly pilgrimage in an eternity of bliss. ”

The Craft sung in conclusion :

“ The rains may descend, and the tempests may come,
And beat on our Temple, the Free Mason’s home ;
And Envy and Malice attack it in vain,
While Virtue and Firmness the fabric sustain.

“ O, wise were the Craftsmen, and skillful to plan,
Who laid its foundation in friendship to man ;
’Twas built in erst ages, and ne’er will decay
Till time shall be closed and earth pass away.”

And the Benediction was pronounced.

Thus ended the Jubilee, and that it was a success goes without saying. The gathering was a distinctively happy one, and, as it separated and each brother departed from the Temple, he seemed to hear the hallelujahs throughout the length and breadth of the State, and above them the words of their M. . W. . Grand Master : “ The great task is done. The last dollar is paid. We are free ! ”

FREDERICK B. HUBBARD,
Acting Secretary.

Dansville Lodge, No. 478, South Dansville.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BROTHER : Dansville Lodge, No. 478, celebrated the discharge of the Hall and Asylum debt in the following manner :

The members assembled in the Lodge-room on the evening of April 24th, and marched in a body to the M. E. Church, where the public was invited.

Prayer by the Pastor, Rev. Joseph Clark.

Reading, Grand Master's Address, by W.:Andrew W. Cook, Master.

Singing of "Old Hundred," and a most interesting Lecture by Bro. G. H. Peck, D. D., of Dansville, N. Y.

After which the members with their families and invited guests spent the evening in banquet.

Fraternally yours,

C. M. ACKLEY,
Secretary.

Akron Lodge, No. 527, Akron.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: The Thanksgiving and Rejoicing Meeting, ordered by the Grand Master to be held in all Lodges of the State, was observed on Wednesday evening, April 24th, at the Lodge-room of Akron Lodge, No. 527, and the following programme was observed :

Prayer, by Bro. R. F. Kay.

Singing, "Old Hundred," by the Brethren.

Reading Address from Grand Master, by W.:E. R. Ford.

Singing, Trio, by Bros. Pixon, Childs and Sheffield.

Remarks on Masonry, by Bro. R. F. Kay.

Song, entitled, "Now we Part," by Bros. Sheffield, Ford, Pixon and Childs.

After the entertainment we repaired to the house of Smith & Wells, where the brethren and their wives partook of a bountiful supper and listened to vocal and instrumental music.

I am, yours truly,

F. E. DUNHAM,
Secretary.

Huguenot Lodge, No. 381, Tottenville.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: Huguenot Lodge, No. 381, held a Communication on the 24th, which will long be remembered by the brethren.

On opening the Lodge the W. : G. C. Hubbard, Master, addressed the brethren, stating in glowing words the reason of the brethren coming together, and complimenting our Grand Master on the great work he had done.

Prayer was offered by Bro. David C. Butler, after which "Old Hundred" was sung by the Lodge.

The address of the Grand Master was then read by Secretary F. D. Thrall.

The Lodge Quartette then rendered a few selections, and, on being called from Labor to Refreshment, a general hand-shaking and congratulations were in order.

The address of the evening was made by the Rev. Bro. Bryan, of Euclid Lodge, No. 136, Hoboken, and was full of stirring Masonic incidents and highly appreciated.

Short speeches by several brethren followed, the R. : W. : Brother William La Mond gave a condensed history of how Lodge affairs were conducted years ago, showing what progress had been made since our grandfathers' days.

"Should Auld Acquaintance, etc.," was then sung by the Lodge Quartette.

The Master gave a few parting words to the brethren, thanking them for the interest taken in the exercises of the evening.

Singing, by the Quartette, "Farewell, Brothers."

Closing Prayer, by the Rev. Bro. Bryan, and our Lodge closed in peace and harmony.

Fraternally,

F. D. THRALL,

Secretary.

Jordan Lodge, No. 386, Jordan.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In accordance with a desire expressed in a circular received previous to April 24th, I send you a brief statement of the happenings of that evening among the brethren of Jordan Lodge, No. 386.

The meeting of the Lodge, held in commemoration and thanksgiving of the complete payment of the Hall and Asylum debt against the Masonic fraternity of the State of New York, was well attended.

The meeting came to order at 8 o'clock P. M., and was opened by prayer and the singing of "Old Hundred."

W. : Bro. Braston briefly stated the cause that had called us together.

Communications from absent brethren, expressing regret for not being able to be present, were read.

An eloquent and appropriate address was then made by the Rev. E. A. Rogers.

Several of the brethren made short impromptu speeches of congratulation of the happy event of our release from the incubus of debt, the consummation of which was largely due to the herculean efforts and sagacity of M. : W. : Bro. Frank R. Lawrence.

A vote of thanks was tendered to the speaker of the evening.

At 10 o'clock P. M., a move was made on the tables of Bro. Niles, who lives over the way from the Lodge-rooms, on which there was an ample spread of good things for the inner man. Here a happy hour was spent, and all concerned went home well satisfied with the events of the evening.

Fraternally yours,

E. C. NICHOLSON,

Secretary.

Hannibal Lodge, No. 550, Hannibal.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: I inclose a printed report of our meeting and celebrating the great event of our freedom of the Temple debt.

Fraternally yours,

WILLIAM H. WIGGINS,
Secretary.

PRESS REPORT.

Hannibal Lodge, No. 550, held a public meeting at their Lodge-room, in this village, Wednesday evening, to celebrate the final payment of the debt in building the Masonic Temple in New York City.

The Lodge after being duly opened, the craft were called from Labor to Refreshment, when the Lodge-room was opened to the public and soon filled with a very intelligent company of ladies and gentlemen of the vicinity. The programme, as laid out by the Committee who had the charge, was fully carried out, except the instrumental music, which was to have been given by the Hannibal Orchestra. The heavy rain which commenced about 7:30 in the evening, prevented the orchestra taking to the Lodge-room their instruments, consequently they entertained quite a number at their room, where they were in waiting for the rain to cease. The exercises at the Masonic Hall were in the following order :

Prayer, by Rev. D. McFarland.

Singing, "Old Hundred," by the congregation.

Reading Grand Master's Address, by Mr. William Bradt.

Singing, by Hannibal Quartette Club.

Address, by N. B. Brower.

Singing, by Hannibal Quartette Club.

The very fervent prayer offered to the Throne of Grace by Rev. McFarland, was full of sympathy for his brother man, and love and gratitude to the Jehovah for His goodness and blessings dispensed to the children of His creation.

The Quartette Club, composed of Messrs. Alvah Lund, S. Pettigrue, W. Wormer, assisted by Mrs. E. H. Boyd, filled the hall with

splendid music. Mrs. Cora Wiggins presided at the organ with her usual good taste.

The reading of the Grand Master's Address, by Mr. William Bradt, was finely rendered.

The address of N. B. Brower, Esq., gave some valuable points to the brethren, and furnished a brief history of the formation of Hannibal Lodge, its progress as an auxiliary in the great march of Masonic benevolence, the grand object of the Masonic Temple, its successful completion and now standing as a great monument of the liberality of the craft in this State in founding a great sinking fund for the building, supporting and perpetuating an asylum for indigent Masons, their widows and orphans. The remarks by the speaker were listened to with much attention, and it is hoped that those present, particularly the members of the Fraternity, may profit thereby. The rain-storm, coming at the time of opening the hall, somewhat marred the pleasures of the evening by preventing the orchestra from attending. They had several fine pieces of music specially arranged for the occasion which they intended to execute, which would have made the occasion one to have been long remembered. However, the services were excellent and all were highly pleased.

Newark Lodge, No. 83, Newark.

R. W. EDWARD M. L. EHLERS,

Grand Secretary:

DEAR SIR AND BRO.: For an official report of the manner of celebrating the Thanksgiving Jubilee by Newark Lodge, No. 83, I inclose slip from local paper—which is accurate.

Yours fraternally,

G. L. BENNETT,

Secretary.

PRESS REPORT.

On Wednesday evening of this week, the Newark Lodge held a grand jubilee to celebrate the payment of the debt which had so long encumbered the State organization.

At 8 o'clock services were held in their hall, which were largely attended and much enjoyed. The address from Grand Master

Lawrence, was read by W.:C. A. Stebbins. A quartette, composed of Mrs. Donk, Miss Goodhue, W. R. Mills, and W. H. Nicholy, with Miss Kenyon as organist, gave several interesting selections. W.:M. I. Greenwood delivered a stirring address which was greatly enjoyed by those present. C. L. Bennett read the minutes of the first meeting of the Lodge, held in 1824. Remarks were made by other members, after which adjournment was made to the Newark Hotel, where an elegant banquet was served by landlord Whittleton, to which one hundred and fifteen sat down and did ample justice to the many good things.

Ransomville Lodge, No. 551, Ransomville.

Ransomville Lodge, No. 551, being opened in due form on the Third Degree of Masonry by W.:Edwin Eastman, the following programme of exercises was successfully carried out :

Prayer by the Chaplain, D. A. Jeffery.

Singing, "Old Hundred," by J. S. Townsend, W. T. Pool, C. J. Brookins, and others.

Reading Address of Grand Master Frank R. Lawrence, by W.:Edwin Eastman.

Music, by the Lodge Quartette.

Recitation, "The Sleeping Sentinel," by C. N. Hoffman.

Music, by the Lodge Quartette.

R.:W.:E. T. Ransom, D. D. G. M. of the Twenty-fourth Masonic District, New York, made an appropriate and enthusiastic speech, congratulating the Lodge upon its success in raising its share of the Hall and Asylum Fund, also upon the bright prospects of extinguishing its bonded indebtedness in the near future.

Music, by the Lodge Choir.

W.:D. A. Jeffery, in a short address, briefly reviewed the history of the Hall and Asylum Fund.

Remarks were also made by W.:W. A. Curtiss, and Bro. C. A. Sage.

Another piece of music closed the celebration of the payment of the Hall and Asylum debt.

C. N. HOFFMAN, *Secretary.*

Herschel Lodge, No. 508, Hartford.

R. W. EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: At the celebration held by Herschel Lodge, No. 508, April 24th, the programme sent was carried out as nearly as practicable, but owing to the inclemency of the weather there were but few present.

The following is a programme of the exercises :

1. Prayer, by Rev. C. Wilson.
2. Singing, "Old Hundred," by the whole congregation.
3. Reading Address of Grand Master, by W. Geo. H. Wheedon.
4. Solo, "Marguerite," by Miss Clara Reynolds.
5. Address, by Rev. C. Wilson.
6. Duet, by Misses Reynolds and Sill.
7. Trio, "Song of Spring," by Messrs. Barrelle Atwood and Miss Clara Reynolds.

After which the brethren, with their ladies, repaired to the Empire House, where refreshments were served.

Fraternally yours,

GEORGE H. LARKHAM, *Secretary.*

Opera House, Ogdensburg.

ORDER OF EXERCISES.

- Overture, by Orchestra.
- Prayer, by Rev. L. Merrill Miller, D.D.
- Singing, "Old Hundred," by Congregation.
- Reading Grand Master's Address, by Prof. J. E. Cheetham.
- Singing, by Quartette.
- Historical Sketch of Free Masonry, by Rev. J. D. Morrison, D.D., LL.D.
- Moral Influence of Free Masonry, by Rev. L. Merrill Miller, D.D.
- Singing, by Quartette.
- Widows and Orphans, by Rev. J. S. Ainslie.
- Fraternal Ties, by R. W. Gates Curtis, P.D.D.G.M.
- General Remarks, by Rev. C. S. Savage.
- Singing, "America," by Congregation.

PRESS REPORT.

The Free and Accepted Masons held their Jubilee in the Opera House Wednesday evening, April 24th. Long before the appointed hour the families of Masons with their invited guests went to the Opera House, and at 8 P.M., the spacious house was crowded. The Masonic bodies assembled at Masonic Hall, and at 7:45 formed in line and marched to the Opera House, the Ogdensburg Commandery, No 54, Knights Templar, were drawn up in line, with swords presented, in the corridor of the Opera House and the Master Masons marched in and took their seats keeping step to Tannhauser's March by the Orchestra, and headed by the Marshals and Sir Knights, James P. Johnston and James Ingram in full Knights Templar uniform, the Masters of Ogdensburg and Acacian Lodges.

W.:James S. Martin and W.:H. H. Wood occupied the center seats on the stage, and to the right and left were the officers of Ogdensburg and Acacian Lodges, Past Masters Ogdensburg Chapter and the Sir Knights. In the center of the stage was suspended a letter "G," 2½x2 feet, burning 138 gas jets. The stage was handsomely decorated with the banners of each Lodge and pictures of Sylvester Gilbert, J. H. Guest and George W. Mack, first officers of Free Masonry, in Ogdensburg. Also pictures of Washington, Garfield and Grand Master Frank R. Lawrence. At 8 o'clock, W.:James S. Martin, Master of Ceremonies, sounded the gavel and stated the object of the meeting.

The Grand Master's Address was delivered in an eloquent manner by Bro. Prof. J. E. Cheetham. The Quartette, composed of Dr. J. T. Newell, R. J. Algie, C. O. R. Bell and B. P. Tillinghast, sang twice, the first piece being a Masonic chant, "Remember now thy Creator in the days of thy youth." The addresses by the Rev. J. D. Morrison, Rev. L. M. Miller, Rev. J. S. Ainslie, Rev. C. S. Savage and Gates Curtis were listened to with marked attention and greatly appreciated. When the hymn "America" was announced the gavel called the large assemblage to their feet, and the orchestra played the sweet strains of the national hymn "America," and eleven hundred voices sung with a spirit that showed that they were admirers of Free Masonry.

The Rev. Bro. J. D. Morrison then stepped forward and pronounced the benediction, which concluded the grandest meeting that the Masons of Ogdensburg ever held.

Cato Lodge, No. 141, Cato.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: I have the pleasure to transmit to you the following report of the exercises observed by Cato Lodge, No. 141, on the evening of April 24, 1889. Meeting held in Acker's Hall, Cato, N. Y., and called to order at precisely 8 o'clock by J. W. Hapeman, Chairman, when the following programme was rendered :

1. Prayer, by Chaplain S. Ohnstead.
2. Singing, "Old Hundred," by all present.
3. Reading Grand Master's Address, by E. D. Crowninshield.
4. Singing, Selection, by Quartette.
5. Reading, History of Cato Lodge, by J. W. Hapeman.
6. Essay on Free Masonry, by J. D. Benton.
7. Recitation, by E. D. Crowninshield.
8. Singing, Selection, by Quartette.
9. Recitation, by Miss Mary Groot.
10. Singing, Selection, by Quartette.
11. Recitation, by Miss Eveline Crowninshield.
12. Singing, Selection, by Quartette.

At the close of the programme, the brethren and invited guests were invited to the dining-rooms of the Central Hotel and partook of a sumptuous banquet, furnished by the Lodge.

There were present thirty-five members of Cato Lodge, and about one hundred invited guests. The inclemency of the weather prevented many of the brethren from being present, especially Bro. George H. Rich, the only surviving charter member of Cato Lodge, who expected to be present and address the meeting.

Fraternally submitted,

FRANK CASEY,
Secretary.

Evening Star Lodge, No. 75, West Troy.

R. W. EDWARD M. L. EHLERS,
Grand Secretary:

Evening Star Lodge, No. 75, held a public thanksgiving celebration in commemoration of the final payment of the Masonic Hall and Asylum debt, at Masonic Temple, West Troy, Wednesday evening, April 24, 1889, at 8 o'clock P.M.

There were present : W. W. B. Sabin, Master ; Matthew H. Lee, S. W. ; Solomon Lang, J. W. ; R. P. Tunnard, Treasurer ; Henry Adams, Secretary ; Charles L. Oothout, Marshal ; Robert Trimble, S. D. ; George E. Hayford, J. D. ; W. R. P. Tunnard, Chaplain ; Charles H. Benjamin and Edward Van Hoesen, M. of C. ; James W. Lindsay and Frank M. Rogers, Stewards ; J. T. Baynes, Organist ; Gilbert Jewett, Tyler ; R. W. D. W. Tallcott, W. Bros. John McDonald, David Erstine, F. B. Druent, A. B. Stewart and John McBain, Past Masters of Evening Star Lodge, and many ladies.

The exercises were opened with prayer by W. : R. P. Tunnard, followed by the singing of "Old Hundred." The Address of the Grand Master was read by R. : W. : D. W. Tallcott, who made some very appropriate remarks, which were followed by a musical and literary entertainment, consisting of both vocal and instrumental music and readings, which were listened to with marked attention, after which the thanksgiving celebration closed.

I inclose programme.

Fraternally yours,

HENRY ADAMS,
Secretary.

PROGRAMME.

1. Prayer.
2. Singing, - - - - *" Old Hundred "*
3. Reading of an Address from Grand Master Frank R. Lawrence.
4. Piano Solo, - *" Jeunesse Doré,"* - - *Smith*
Prof. W. E. Rogers.

5. Song, - - "Dids't Thou but Know," - - *Balfe*
Mrs. J. Conkey.
6. Selection.
Bijou Orchestra.
7. Reading.
Miss H. Upham.
8. Duet, - "Whistling Coon," - - *Brown*
Mr. Daniel E. Morse, Miss Dora L. Morse.
9. Selection.
Bijou Orchestra.
10. Violin Solo, - "Berceuse," - - - *Alard*
Miss Lizzie Rogers.
11. Reading.
Miss H. Upham.
12. Song, - - "Waiting," - - - *Millard*
Mrs. J. Conkey.
13. Quartette.
Harmonic Club.

Avoca Lodge, No. 673, Avoca.

M.:W.:FRANK R. LAWRENCE,

Grand Master : .

DEAR SIR AND BRO.: Your address was received and read at our regular Communication, held April 24, 1889. I transmit the thanks of Avoca Lodge, No. 673, to you for your personal efforts in freeing the craft from debt.

Fraternally yours,

B. W. BLODGETT, *Secretary.*

Salem Town Lodge, No. 326, Cayuga.

M.:W.:FRANK R. LAWRENCE,

Grand Master : .

DEAR SIR AND BRO.: At a Special Communication of Salem Town Lodge, No. 326, convened at their Lodge-

rooms in Cayuga, N. Y., for the purpose of giving vent to our joy and to celebrate, in a fitting manner, the complete emancipation from our debt, the following programme was carried out :

1. Prayer, by W.:John M. Freese.
2. "Old Hundred," by the Brethren.
3. Reading of the M.:W.:Grand Master's Address, by William E. Carr.
4. History of Warren and Salem Town Lodges, by W.:John M. Freese.
5. Address, by Bro. J. A. Bailey.
6. Reading a Poem, by Bro. J. M. Dickson.
7. Testimony of eminent Masons in praise of our Ancient and Honorable Order, by Bro. William E. Carr.
8. Reading of the various Charges from the Constitution of the Grand Lodge of the State of New York, by W.:G. F. Clark.
9. Prayer, by W.:John M. Freese.

There being no further business, after all joining in heartfelt congratulations to M.:W.:Grand Master Frank R. Lawrence and the Fraternity of the State of New York, on the freedom of the craft from debt, Lodge closed informally.

Fraternally yours,

WILLIAM E. CARR,
Secretary.

Unity Lodge, No. 9, Lebanon Springs.

Unity Lodge, No. 9, Lebanon Springs, N. Y., met at their rooms, April 24, 1889, in accordance with the circular letter issued by Frank R. Lawrence, Grand Master of the Grand Lodge of the State of New York, dated March 14, 1889.

The Lodge being opened in due form, the communication

of the Grand Master was read, and the brethren had an opportunity of expressing their approbation of the great and glorious result of the full payment of the debt which has so long hung over the Masonic institution of the State. Every brother present seemed to be in accord with the Grand Master, and the Committee on Resolutions reported the following :

The members of Unity Lodge, No. 9, cordially unite with the brethren in all parts of the State in rendering heartfelt thanks to the Father of Mercies for the happy consummation of the event that removes the incubus of debt that has so long borne so heavily upon us, and look forward with pleasure to a speedy completion of the Asylum promised by our fathers. Lasting gratitude should be rendered to those worthy Masons who have so largely contributed, by perseverance and abiding faith, to make certain success of the effort to build the Hall and Asylum, particularly to the present Grand Master and his predecessors. The whole Fraternity of the State have been willing helpers in the glorious undertaking, and are entitled to our thanks ; and the ladies (God bless them) have earned our lasting gratitude by their praiseworthy efforts. May the Asylum be soon erected and prove a lasting benefit to succeeding generations. Some of the present members of Unity Lodge were present at the laying of the corner-stone of the Masonic Hall, in New York city, and many of them were there after its completion. The brethren of the Lodge, in September last, met and celebrated the centennial of Unity Lodge. In 1889 they celebrate the payment of the debt of the Hall and Asylum Fund, and we hope and trust that one hundred years hence, the brethren of Unity Lodge, then living, may meet to celebrate another centennial.

HAMPTON C. BULL,
 CORNELIUS J. RICHMOND,
 DANIEL E. MILLER,
Committee.

Lewis Lodge, No. 104, Howard.

TO M.:W.:GRAND MASTER FRANK R. LAWRENCE:

M.:W.:GRAND MASTER, DEAR SIR AND BROTHER :
In accordance to notice from the M.:W.:Grand Master, Lewis Lodge, No. 104, at Howard, N. Y., was specially convened April 24, 1889, and opened in due and ancient form promptly at 8 o'clock P. M.

The address to the Lodges of the State, duly prepared by the M.:W.:Grand Master, was read by Brother A. P. Cole, who had been previously appointed as speaker and reader for the occasion, and, after hearing speeches from the brethren present, and rendering grateful thanks for the deliverance of the Grand Lodge from the debt by which they had so long been burdened, the Lodge was closed in harmony and in due and ancient form.

A. H. BALDWIN, *Secretary.*

Mizpah Lodge, No. 738, Newtown.

A Special Communication of Mizpah Lodge, No. 738, of Newtown, L. I., was held at its rooms, Jebens Building, Wednesday, April 24, 1889, at 7:30 P. M.

Immediately after the Lodge assembled, W.:Oliver C. Young, Master, informed the brethren that he had summoned them to take part in a thanksgiving and jubilee service, to commemorate the removal of the debt of the Hall and Asylum Fund, in accordance with instructions received from the Grand Master.

The Lodge then proceeded in a body to the Reformed Dutch Church, Newtown, L. I., where the following programme was carried out :

PROGRAMME.

1. Prayer, by the Pastor of the Church.
2. Singing, " Old Hundred."
3. Reading Scriptures, by the Pastor of the Church.
4. Singing, " Pleyel's Hymn."

5. Reading of the Grand Master's Address, by Bro. A. C. Green, Secretary of the Lodge.
6. Singing, "Come, Thou Fount," by the Choir of the Reformed Church.
7. Address, by R.:W.:George M. Williamson.
8. Singing, "Bethany."

The service was a very enjoyable one, and the occasion one long to be remembered by the members of Mizpah Lodge.

The address of the R.:W.:George M. Williamson was most interesting, giving a history of the Hall and Asylum Fund from its incipency to the present date, and its ultimate object.

Over forty members of the Lodge were present.

AUG. C. GREEN,
Secretary.

Masonic Temple, Troy.

The Masonic Fraternity of the city of Troy, N. Y., celebrated the release from debt on the Temple by a joint meeting of the members of Apollo Lodge, No. 13 ; King Solomon's Primitive Lodge, No. 91, and Mount Zion Lodge, No. 311, on Wednesday evening, April 24, 1889.

The exercises were held in their Masonic Temple, and the large hall was filled with members of the Fraternity and their guests. In front of the platform a number of rare plants and ferns were arranged, and hanging on the drapery back of the speaker's desk was the Masonic symbol—the circle and square—worked in different colored roses prettily blended.

The meeting was presided over by M.:W.:Jesse B. Anthony, Past Grand Master. The Rev. Dr. T. P. Sawin, the Rev. J. W. Thompson and the Rev. E. W. Maxey occupied seats on the platform.

At prompt 8 o'clock, the meeting was called to order by the Chairman, with the following salutation :

BRETHREN: I am gratified to have the opportunity of being associated with the proceedings of this evening, and I thank you for the honor of your preference as Chairman of this home gathering. I have always been deeply interested in what has been known and distinguished as the Hall and Asylum Fund—have labored in its furtherance, and I rejoice with you at the consummation of a work which lifts the cloud of obligation and enables us to look forward to the complete realization of that noble proposition of 1843—the establishment of a Masonic Home.

After prayer by the Rev. Bro. T. P. Sawin, D. D., at promptly 8:15 o'clock the large assemblage rose and sang "Old Hundred," and as the words were uttered by hundreds present, the thought that seven hundred and seventeen other Lodges in this State were lending their voices to the same strain seemed to take possession of all, and the grand old hymn was sung with a fervency and spirit seldom if ever equalled.

The Mendelssohn Quartette, composed of Messrs. Ranken, Stein, Harris and Finlayson, rendered a selection entitled "Comrades in Arms" in a spirited style, and received deserved applause.

The address of M.:W.:Frank R. Lawrence, Grand Master, was then read by W.:James Heatley, Past Master of Apollo Lodge, No. 13.

The quartette then sang "Lovely Night," with much effect, and were followed by an address by M.:W.:Jesse B. Anthony, who spoke as follows:

ADDRESS OF M.:W.:JESSE B. ANTHONY.

BRETHREN: We are assembled to celebrate the consummation of a work which, in its results, is fraught with momentous importance to the welfare, prosperity and advancement of Masonry in this Grand Jurisdiction, and which will have its influence outside of our State limits.

To-night, at this hour, in obedience to the order and expressed wish of the M.:W.:Grand Master, throughout

the Empire State are assembled the members of the seven hundred and seventeen Lodges which constitute the Grand Lodge of the State of New York. From the representatives of seventy-three thousand Masons ascend words of gratitude for the result accomplished, and the voice of thanksgiving and praise swell in glad tidings of great joy, "The work is accomplished! The debt is honorably discharged and fully paid! The labor has produced its legitimate result! The Temple is free!"

The occasion is a proud one, marking as it does an important epoch in what is known as the Hall and Asylum Fund, and we may well be excused for this exhibition of heartfelt joy.

Possibly it may not be inappropriate to pause a moment and consider briefly the conception, the progress, the work. To some possibly an old story, but yet harmonious with the present theme.

At the session of the Grand Lodge, June 7, 1843, a memorial was presented asking "that active measures be taken to raise a fund sufficient to

"1st. Erect a Grand Lodge Hall in the City of New York; and

"2d. The founding of an Asylum for worthy indigent Masons, their widows and orphans."

This was signed by one hundred brethren, subscribing three hundred dollars in cash, agreeing to pay an annual sum, and asking that the appeal be made to the brethren throughout the State. This being referred to a Committee, on their report, it was

"*Resolved*, That a suitable Hall should be erected, and that, after the debt due by the Grand Lodge is paid, the moneys arising from the registry fees and Grand Lodge certificates shall be invested in a fund to be applied toward the erection of such a building, and that Lodges and individual Masons be invited to give aid, by subscriptions, to said object, and that not a dollar be touched until an adequate sum shall be raised to erect the building."

The principle adopted was the correct one, and we also note with some local pride that one of the above committee was M.·W.·John D. Willard, Past Grand Master of the Grand Lodge and Past Master of Apollo Lodge, No. 13, of our city.

The project was a noble one in the ultimate result to be attained, but unfortunately the Fraternity ignored an important proviso in the original resolution, resulting in a burdensome debt upon the Craft, and to some extent a restriction in the grand work of our charities.

In 1850, the Grand Lodge resolved that it was important that a suitable asylum be provided for the aged and infirm of the Craft within this jurisdiction.

From 1844, owing to the difficulties in Masonic matters in this jurisdiction, the fund grew slowly, amounting, in 1859, to \$27,994. In 1859, the Grand Lodge resolved to donate its registry and certificate fees to this fund.

No extra efforts were made toward the acceleration of the accumulation of this fund until 1864, when it amounted to \$49,402, at which time the friends of the cause took hold in earnest; an amendment to the Constitution was adopted, whereby the fee of each initiate should be \$3.50, instead of 50 cents—the increase thereof to go to said fund. The Trustees were incorporated April 21, 1864, and the next year an address was issued to every Lodge, and contributions solicited. Appropriations were made by the Grand Lodge, Grand Chapter and from different Lodges and Chapters throughout the State.

The result of this effort was, that in 1866 the fund amounted to \$116,735.

In 1867, the fund was swelled by receipts from initiates \$25,128; proceeds of fair in New York City, \$50,881, aggregating \$204,552. You will see that the result of the *first* effort increased the fund \$155,000 in three years.

In 1869, the fund amounted to \$334,000, and the site on which the Temple was erected was purchased at a cost of \$340,000.

At the Annual Communication of 1869, the Grand Lodge ordered the commencement of the building of the Temple, at a cost not to exceed \$300,000. We grant that here a mistake was made, but the enthusiasm of the representatives could not be controlled. In their anxiety for the Asylum, they ordered the initiatory move made before the time was ripe.

They had not provided, in advance, against the cost of the work, and this neglect led to a considerable portion of the debt. Again, the estimated cost was largely exceeded. To save what had been put into the building, money had to be raised, a debt had to be assumed.

On the 8th of June, 1870, the corner-stone was laid by M. W. James Gibson, Grand Master, and the response to the appeal of that year showed the fund, in 1871, represented \$455,872.

In answer to this call, King Solomon's Primitive Lodge, No. 91, of which I was then Worshipful Master, sent \$700 as its offering; and Apollo Lodge, No. 13, and Mount Zion Lodge, No. 311, also made contributions.

It is unnecessary to recapitulate the yearly progress of this work. The Temple, which was dedicated June 2, 1875, cost, at its full completion, \$1,600,000, and the indebtedness against it represented nearly \$800,000. A noble edifice, creditable to the Jurisdiction of the State of New York, but, at the same time an expensive luxury.

The liquidation of this large debt had to be provided for by enhanced burdens on the individual members of the Craft. By necessary legislation, a yearly tax of one dollar was levied upon each member of the Lodges. But even with this—an unpopular method—and the income from the Temple, the reduction each year was largely lessened by the interest account. On the 1st of June, 1880, the debt was \$668,520, and in my annual address before the Grand Lodge, in 1881, in referring to this subject, which had been prominent in my thought when hon-

ored with the position of Grand Master, I took the occasion to say to the representatives :

“ You are interested, for your own credit as Masons, in seeing that the debt which now rests upon the Temple should be liquidated. * * * But even without any special effort, it can be demonstrated that with a continuance of our present revenue, the debt can be reduced year by year, so that by 1891 it will be totally extinguished, and the Temple free from encumbrance. * * * To see before you the end of years of sacrifice and the full realization and completion of this noble project, is something worth working for.”

In one sense, the prophecy has proven true and, but for the unexpected, might have been ultimately realized. Each year showed a diminution of the debt, but the saving of the excess of interest became a consideration which commended itself to the thoughtful consideration of those interested. Necessary changes were made, conducive to the business part of the interests of this great fund, and it had been the thought and earnest desire of many of the active members of the Craft to see what could be done toward lifting this burden.

In June, 1885, the debt had been reduced to \$466,549. This sum, although large on its face, yet, comparatively speaking, was not insurmounable by the Craft of the Empire State.

Prudence admonished us as business men that the saving of the element of interest alone was an object to be sought, irrespective of the fact that the Asylum was as yet but a glorious idea. While this thought had been uppermost in the minds of many, yet the magnitude of the task and possibly not yet the opportune time, had deterred an effort toward the accomplishment of the great end.

In times of emergency the right man and the right time comes, and it was reserved for M.:W.:Frank R. Lawrence, on his election to the office of Grand Master, in 1885, as one of the grand designs outlined upon the offi-

cial trestle-board, to plan and energetically carry out the project of the cancellation of this debt. To free—as he told me personally—the Fraternity of the State of New York from the load resting upon it, and to pave the way for a speedy erection of the Asylum.

I was satisfied at that time that he was peculiarly fitted and rightly situated to undertake the work ; and that while the task would be one of difficulty, requiring a vast amount of time and labor, yet I believed the right time had arrived for the effort, and he could accomplish it. Brethren, this has been uppermost in his mind from the commencement of his official term as Grand Master, and to this work he has bent his energies, devoted time and money. By his enthusiasm and strong individuality, he raised the entire Fraternity to his level, smoothed over many difficulties, gathered around him a corps of workers who, under his direction, bent their energies toward the same end.

The work having been commenced, it was not allowed to lag. If impediments arose, his fertile brain and indomitable energy surmounted them, and as the work progressed the brethren began to realize that the task could be accomplished. When that period had been reached, and the Fraternity began to consider, not alone its desirability, but that, with a united effort the end could be reached, there could be no question of the result.

In the year 1887, the debt had been reduced to \$393,546 ; in 1888, to \$143,406; and in 1889, March 14th, the glad announcement is made, “ The Temple is Free ! ”

To him who has been instrumental in this great achievement, no words can express the obligation of the Fraternity of the State of New York. His individual effort was nobly seconded by his associate officers, by the active members of the Fraternity, and sustained and supported by the co-operation of the Craft throughout the jurisdiction.

When the brethren could see that the payment of a

stipulated sum—the just and equitable proportion of each member in the debt—would be the end of the yearly tax, it needed but a proper presentation and the end was attained.

In the furtherance of this work, it may not be amiss to state that the Fraternity of the City of Troy has ever been among the foremost in all that pertained to the advancement of the Hall and Asylum Fund. Our members and bodies have contributed toward the calls which have been made, and, in the furtherance of the liquidation of the debt each Lodge discharged its share of the indebtedness, and was enrolled among the practical supporters of this work.

To-day, the Fraternity own the Temple in the city of New York, costing some \$1,600,000, clear and free of all incumbrance. Instead of a burden, it becomes a source of revenue. That revenue, in conjunction with the fee demanded from new work, provides a sum whereby the erection of the Asylum is but a question of limited time. Not only has the debt been extinguished, but, aside and beyond that, the fund toward the erection of the Asylum has been commenced, whereby, by individual donations and the grand result of the Masonic Fair in the City of New York, in 1888, it was reported last year as representing \$78,641 immediately available.

There will be on hand, June, 1889, not far from \$100,000, and the yearly net income from the Temple, about \$45,000, to be applied toward the building and yearly support of the Asylum when erected. The liberality of the brethren has also been evinced in the voluntary and generous proffer of sites for the erection of the Asylum from different parts of the State, and, while yet undecided, I have no doubt before the year 1889 closes we shall have the location fixed, the corner-stone laid, and the Asylum building rapidly progressing toward completion. Has not the work been worth the effort? Has not its result crowned the administration of M. : W. : Bro. Lawrence with a glory

which is imperishable? The record of his official term of four years—let alone what naturally appertains to the discharge of the responsible duties of that high office—presents a monument to his labors which places his administration as one of the most illustrious in the annals of the Craft.

The Fraternity of the Empire State takes its position among the foremost of the grand bodies of Masonry, and, in its Masonic Home will have its brightest jewel, illustrative of that charity which commendeth itself to all.

The Grand Lodge of England has its noble schools for boys and girls; other Grand Jurisdictions also have their schools and homes; and the time is not far distant when the Grand Lodge of New York can proudly claim the same distinction.

“Press we on thro’ good and ill,
Progress be our watchword still.”

This occasion is not only a proud one to us on account of the result announced—and which this meeting commemorates—but to my mind our gratification is enhanced, our joy augmented by the anticipation of that which is to come. The complete fruition of the noble effort inaugurated in 1843, of the erection and establishment of a Masonic Home, where the aged brother, the needy widow and the helpless orphan can be received with open hands and generous heart; to receive that care and attention which, while brightening their pathway of life, will glorify our institution in the great work of helping humanity.

The Quartette sang, by request, “Last night,” and were followed by Rev. Bro. J. W. Thompson, of Greenwich, N. Y., who delivered a most witty, stirring and eloquent address.

ADDRESS OF REV. BRO. J. W. THOMPSON.

I cannot but assume the attitude of one who has much to confess and quite as much to regret. I was so profoundly engaged during last week in the business of ped-

dling out ministers that I have had but little time to think of Masonry. I regret that I will be unable to address you in terms fitting as so splendid and intelligent an audience deserves to be addressed. On my way to Troy, I jotted down several notes which I thought might lead to ideas; but the rattle of the train was so great that I find that I cannot read a single one of them. Some years ago I joined the Free Masons, and I stand before you a Royal Arch Mason that knows but very little of Masonry. I passed my degree. Look into the objects of the Fraternity—the making of men and the making of characters. It is a truth that we are made Masons by each other. A Southern planter came North with Daniel Webster one time, and when they arrived at the White Mountains the planter paid a compliment to Webster. The planter saw a perfect profile of a man's face on the smooth rock, and stopped Mr. Webster and said: "I have been greatly and profoundly interested in the industries of the North. Every man has his sign out denoting his particular business." And pointing to the profile, he added, "I have now found where the Almighty has hung out His sign. Here is where He makes men."

I am proud to associate with such a body when I look at the generosity of the Masons. I love to place its origin with the splendid days of King Solomon; among the architects of the early Greeks. The principles of Masonry are founded on God's law. He who is a traitor to the government violates the laws of Masonry; he who is not an honest man of upright character violates the laws of Masonry; he who is not struggling for the highest ideal of manhood is not measuring up to the ideal of Masonry. The simple truth is that the Masonic ritual is so faultless in this day of intelligent people, that those who fight against Masonry only get laughed at and have their labor for their pains, and the Masons grow and build magnificent temples and pay for them and lay out work for the future. It is an institution of modern civilization, adopted and indorsed,

and stands as one of the mightiest props to the nation and the best preventive of crime known. It is not an organization whose future is behind it, but one whose face is turned toward the light. Its loftiest achievements and grandest triumphs are yet to come, and the freedom from debt which we celebrate to-night is but one of the triumphs.

I do not think that any one will make the mistake of thinking that Masonry is a religious body ; it is not a political party ; it is not of any church sect, but it stands on the broad level, and Christian and Jew stand shoulder to shoulder. But may it be said to our eternal honor that it will never be an organization of atheists. We try to ingraft a lofty citizenship in our members. To-day the flower of Masonry has blossomed out, and the perfume has filled the Masonic atmosphere in the whole State of New York. God bless the Fraternity.

A serenade, "Good Night," by the quartette, was followed by the benediction, pronounced by Rev. Bro. Dr. J. W. Maxcy, and the Craft spent a season in shaking hands and mutual congratulation. The Master's station was decorated with plants and flowers. The celebration was under the direction of committees from the Troy Lodges : Apollo Lodge, Nathaniel B. Lewis, Master ; Henry Schneider, Senior Warden ; David W. Link, Junior Warden. King Solomon's Primitive Lodge, Albert Smith, Master ; Fred. Beiermeister, Jr., Senior Warden ; Joseph A. Leggett, Junior Warden. Mount Zion Lodge, James Knibbs, Master ; J. C. Schutt, Senior Warden ; Newman L. Hull, Junior Warden.

ALBERT SMITH,
Master King Solomon's Prim. Lodge, No. 91.

N. B. LEWIS,
Master Apollo Lodge, No. 13.

JAMES KNIBBS,
Master Mount Zion Lodge, No. 311.

Gloversville Lodge, No. 429, Gloversville.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO. : At the Jubilee Communication of our Lodge, held April 24th, there were present :

W. : Cyrus Stewart, Master ; William H. Browne, S. W. ; George C. Potter, J. W. ; C. W. Stewart, Secretary ; A. W. Gorton, Assistant Secretary ; Newton G. Snow, S. D. ; William E. Lansing, J. D. ; Solomon Jeffers, Chaplain ; E. T. Fox, Organist ; A. H. Lengfield, Marshal ; H. R. Hall and J. K. Bradt, M. of C. ; E. D. Bice, Tyler, and about sixty brethren, including members of the Lodge and visitors.

After the opening of the Lodge in due form, the exercises were as follows :

Prayer by the Chaplain, Bro. Solomon Jeffers.

Doxology, "Old Hundred," with organ accompaniment.

Reading of Address of the M. : W. : Frank R. Lawrence, Grand Master, by W. : Cyrus Stewart.

Singing, by Masonic Quartette, consisting of Bros. E. P. Fox, G. H. Hilts, G. H. Sparhawk and John E. Geo

Address, by W. : Eugene Beach, M. D.

Reading of Masonic Poem (from Robert Morris), by W. : A. V. Quackenbush.

Address, by Bro. William E. Lansing, Junior Deacon.

Masonic Ode, "Great God, Wilt Thou Meet with us Here," etc., with organ accompaniment.

Address, on the Origin, History and Objects of Free Masonry, by W. : Cyrus Stewart, Master of the Lodge.

Singing, by the Masonic Quartette.

Address by Bro. Ashley D. L. Baker, Past Warden.

Remarks, by Bro. George C. Potter, Junior Warden.

Address, by Bro. Solomon Jeffers, Chaplain.

Closing Ode, "Accept, Great Builder of the Skies, Our Heartfelt Acts of Sacrifice," etc., with organ accompaniment.

The Lodge was then closed in due form.

I send this account of proceedings of our Lodge by direction of W.:Cyrus Stewart, and in accordance with request in the circular of Grand Lodge Committee.

Fraternally yours,
A. W. GORTON,
Assist. Sec. of Gloversville Lodge, No 429.

Widow's Son Lodge, No. 335, Livingston.
R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: According to request of Grand Master Frank R. Lawrence, a few of the brethren assembled in Masonic Hall, Livingston, April 24, 1889, to celebrate the liquidation of the Hall and Asylum Fund.

CHARLES HAM, *Secretary.*

PROGRAMME.

Prayer, by Bro. John Eitleman, Chaplain of Widow's Son Lodge, No. 335.

Singing, "Old Hundred."

Reading Communication of Grand Master, by Myron Schermerhorn.

Singing, "Now, while Evening Shades are Falling Softly over Land and Sea."

Remarks, by John Eitleman.

Singing, "Brethren, we Meet, too Soon to Part."

Remarks, by Myron Schermerhorn.

Singing, "Farewell, Till again we shall Welcome the Time."

Old Oak Lodge, No. 253, Millport.
R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Inclosed find programme, as carried out April 24th, with a good attendance.

Fraternally,
DEXTER WHITE, *Secretary.*

PROGRAMME.

1. Prayer, by Chaplain.
2. Singing "Old Hundred," led by Miss Sara S. Bailey, Organist.
3. Reading Grand Master's Address, by W.:T. D. Jones.
4. Song, by Sterling Brothers.
5. Recitation, by Miss Bell Seaman.
6. Singing, by Quartette.
7. Address, by W.:Civilian Brown.
8. Instrumental Music.
9. Recitation, by Miss Mary Maxwell.
10. Song.
11. Recitation, Miss Mary Tift.
12. Address, by W.:G. M. Beard.
13. Recitation, by Harry Rhodes.
14. Supper.

COMMITTEE.

F. A. MALETTE, J. B. RHODES, P. FLORENCE,
 G. S. CURTIS, J. R. MAPES.

Norwich Lodge, No. 302, Norwich.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: A Special Communication of Norwich Lodge, No. 302, was held at their hall, Wednesday evening, April 24th, for the purpose of celebrating the emancipation of the Hall and Asylum debt, was well attended by the brethren, and the services were opened by prayer, followed by singing "Old Hundred."

The reading of Grand Master Lawrence's address (by our W.:Bro. Winser) was very pleasing to the brethren, and at the close the brethren gave the Private Grand Honors to Grand Master Lawrence, for the emancipation of the debt, to whom all honors are due.

Reading selection from Robert Morris, Poet Laureate,

followed by singing and music. Address, by Rev. L. C. Hayes, and a Historical Address on our Asylum Fund, etc., by R. W. Isaac W. Baker. The great celebration was closed by prayer, and the brethren were happy to think that Grand Master Lawrence had accomplished the discharge of the half million debt.

Fraternally yours,

C. R. FRINK, *Secretary*.

PROGRAMME.

1. Prayer.
 2. Singing, "Old Hundred."
 3. Reading Address from the Grand Master.
 4. Address, by Chaplain Leroy C. Hayes.
 5. Music.
-

Somerset Lodge, No. 639, Somerset.

At the Masonic Jubilee service held by Somerset Lodge, No. 639, in their Lodge-room, at Somerset, Niagara County, April 24, 1889, the following programme was observed :

1. Lodge opened in due form on the Third Degree.
2. Prayer, by Rev. Dr. Nettleton.
3. Singing, by the Lodge, led by Bro. B. F. Sherwood, "Old Hundred."
4. Reading Grand Master's Address.
5. Singing, by Bro. Sherwood, "The Square, the Plumb and the Level."
6. Address, by Rev. Dr. K. D. Nettleton, Pastor of the Methodist Episcopal Church, in Somerset.
7. Singing, by Bro. Sherwood, "The Elm and the Ivy."
8. Short Speeches, by members of the Lodge.
9. Singing, "America," by the Lodge.

After which the Lodge closed in due form.

The address of Dr. Nettleton was on "The Origin, Design and Work of Masonry," and was listened to with

great interest and pleasure by all who heard it. At its close, a vote of thanks was tendered the speaker for the address, together with a request that he would deliver the same at a public meeting some time in the near future.

The night was stormy, and there was not as many of the brethren present as there otherwise would have been ; but our Jubilee was a great success, and we gained much pleasure and profit thereby.

Fraternally yours,

A. A. HUNTINGTON, *Master*.

J. WEBBER, *Secretary*.

Cobleskill Lodge, No. 394, Cobleskill.

At Masonic Hall, in Cobleskill, N. Y., on the evening of April 24, 1889, A. L. 5889, the members of Cobleskill Lodge, No. 394, pursuant to the recommendation of M. : W. : Frank R. Lawrence, Grand Master of Masons in the State of New York, assembled for the purpose of celebrating the payment of the indebtedness of the Hall and Asylum Fund.

The meeting was called to order by L. W. Baxter, Master of said Lodge, and, upon motion, W. : Luther T. Fox was elected Chairman.

The exercises of the evening were then observed in the following order :

1. Prayer, W. : Henry Bellinger, acting Chaplain.
2. Singing, " Old Hundred."
3. Grand Master's Address, read by Charles H. Holmes. The address was loudly applauded, and a vote of thanks and fraternal greetings tendered to Grand Master Frank R. Lawrence.
4. Singing.
5. Addresses, by W. : L. W. Baxter, W. : Henry Bellinger, Bro. John Van Schaick, W. : Luther T. Fox, and others.
6. Singing, " Doxology."

At the close of the exercises, refreshments were served,
and an hour of social intercourse enjoyed by those present.

CHARLES H. HOLMES,
Secretary.

Oswego Lodge, No. 127; Frontier City Lodge,
No. 422, and Æonian Lodge, No. 679, Oswego.

M. W. FRANK R. LAWRENCE,
Grand Master :

By request of the Chairman of the Committee appointed to arrange to celebrate here, April 24th, I herewith inclose to you a printed programme, which was duly carried out last Wednesday evening, in our Lodge-room.

The three Lodges—namely, Oswego Lodge, No. 127; Frontier City Lodge, No. 422, and Æonian Lodge, No. 679, joined in the celebration.

Yours fraternally,

M. L. KIRSHNER,
Secretary Æonian Lodge, No. 679.

PROGRAMME.

Prayer.

Singing, "Old Hundred."

Reading of the Address of Grand Master Frank R. Lawrence.

Song, by J. R. Pierce Quartette.

Address, by T. B. White.

Song, by Quartette.

Song.

Address, by J. D. Higgins.

Song, by J. R. Pierce Quartette.

Remarks.

Song, "Auld Lang Syne."

Benediction.

Temple Beth Zion, Buffalo.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

Inclosed I hand you programme, newspaper clippings, etc., of the Jubilee on the evening of the 24th inst.

Several of the country Lodges celebrated in their own towns, including Tonawanda, Akron, Blazing Star, Springville and Fortune, the others joined in with us.

Fraternally yours,

CHARLES F. BISHOP,
D. D. G. M. Twenty-fifth District.

PROGRAMME.

1. Organ Selections.
By W. : R. Denton.
2. Prayer.
By Rev. Bro. Charles J. Wrigley.
3. Singing, "Old Hundred."
Chorus and Audience.
4. Reading of the Grand Master's Address.
W. : Philo W. Dorris.
5. Singing, - - "Bonum Est," - - Thomas
"It is a good thing to give thanks unto the Lord."
Selected Chorus.
6. Address.
R. : W. : John C. Graves.
7. Singing, "Genius of Masonry, Descend."
Selected Chorus.
8. Address.
R. : W. : David F. Day.
9. Singing, "My Country, 'Tis of Thee."
Chorus and Audience.
10. Benediction.
Rev. Bro. Charles J. Wrigley.

PRESS REPORT.

For the first time in the annals of Free Masonry in this city the members of the craft last evening gathered beneath a roof which is practically their own. But the Masonic Jubilee at the Temple Beth Zion was not held in commemoration of a local event, but rather partook of the nature of a rejoicing over an achievement of great significance to every member of the Order in the Empire State. What was the cause of jubilation is best told in a summary of the addresses.

In honor of the occasion the high altar of the Temple was surrounded by a forest of ferns and palms, amid which, some Easter lilies were in bloom, while at the doorway handsome souvenir programmes were given out.

The gathering of the Fraternity was large, and almost every Mason was accompanied by his wife and family. While an organ voluntary was being rendered by Mr. Robert Denton the speakers of the evening took seats on the platform. Mr. Charles F. Bishop, District Deputy Grand Master, opened the exercises by saying that they had met to celebrate the greatest and most glorious event in the history of Free Masonry in the State—the lifting of the debt which had rested so heavily on the Masonic Temple in New York, and hampered the benevolent work which the Order has long had in view as a development of the fraternal idea.

The Rev. Charles J. Wrigley next made an eloquent prayer, full of the spirit of gratitude for the fostering care of a kind Providence. A mixed chorus, consisting of some of the best vocalists in the Order, next rendered "Old Hundred" with great fervor and rare musical excellence.

A circular letter addressed by Grand Master Frank R. Lawrence to all the Lodges in the State, was next read by Mr. Philo W. Doris. The head of the Order congratulated the Fraternity that at last, after a long, hard struggle, by means of fairs, bequests, and individual subscriptions, the great Masonic Temple in New York had been freed from the debt of nearly half a million dollars, and its income from rentals, amounting to \$50,000 per year, had been made available for the support of the Orphanage and Asylum for the Aged which has long been a cherished project. The work of debt-lifting was undertaken 3½ years ago, with a prospect seemingly hopeless, but the great sum needed had not only been raised, but a surplus of over \$100,000 is likewise available to push forward

the work of providing a permanent asylum for the dependent widows and orphans of deceased Masons. When the idea of a Temple in the metropolis, to be the home of the Grand Lodge, was first agitated way back in 1851, it was thought that \$35,000 would be all that would be needed. When this building was actually begun years afterward, more than ten times \$35,000 was in the hands of the Trustees, and yet this proved less than one-fourth of the amount required to complete the structure. The financial history of the Temple is one of great efforts, splendid achievements, and finally the glad consummation of what, at one time, the most sanguine scarcely dared to hope for.

The mixed chorus next sang "Bonum Est," after which Mr. John C. Graves was introduced.

A historic document, which is the earliest record in the Masonic archives of the Temple project, was first read by General Graves to show how long the Masons of the Empire State have cherished the idea of a permanent home for the Grand Lodge and an asylum for their dependent ones. It bore the date 1842, and presented a very modest estimate of the probable expense. Eight years later the idea began to bear fruit in practical work. At that time there were but ninety Lodges in the State, with a membership not exceeding ten thousand. Now there are seven hundred Lodges, and over seventy thousand members. Then \$50,000 seemed a large sum to spend even for so excellent a purpose. Now the building erected and paid for, after a struggle lasting for nearly two-score years, will yield that sum annually in rentals. At the close of the present year \$150,000 will be available as a Building Fund with which to begin the erection of the Asylum, which will be to every member of the Order a sure guaranty that should misfortune overtake him and death come when his treasury is empty, his widow and orphans will not be permitted to know the bitterness of want.

General Graves next gave a graphic account of a visit to the Royal Masonic Institution for Orphans, which is one of three asylums sustained by the English Masons. These asylums are situated in one of the London suburbs, one being for orphan girls, another for orphan boys, and the third for the aged and infirm. There were 244 girls in the asylum which, in all its visible features, was more like a prosperous young ladies' seminary than a charitable institution. The English Masons contribute annually to the support of their beneficent institutions about \$175,000, and appear to have mastered the art of finding pleasure in giving.

The mixed chorus was again called upon at the close of General Graves' address, and sang from their own collection the hymn, "Genius of Masonry Descend."

The Hon. David F. Day was then presented. After saying a few appropriate words in reference to the special cause for jubilation which had called them together, the speaker congratulated his brother members of the Fraternity that the craft in Buffalo at last have a home which is practically their own. The temple of worship in which they were assembled, used jointly by a Christian congregation and the followers of a still more ancient faith, was not destined to be their home, but from its foundation a grander structure was to rise. A prediction was made that the cornerstone of the new Temple, which shall be such a source of pride and satisfaction to the Buffalo Masons, will be laid this summer, and that within two years the completed building will be ready for dedication. The cost of the new Temple with its site will be about \$150,000 and 2,300 Masons in this city will have a share in its ownership. Twelve Lodges have already signified their willingness to aid in the building enterprise, but the largest amount subscribed in any one of them is but \$20,000. The Fraternity hopes to place all its bonds within the Order, deeming it far preferable that financial aid should not be sought from outside capitalists. A grand Masonic Fair is one of the projects in contemplation to aid in raising funds for the undertaking, and the speaker expressed his conviction that the wives and daughters of the Buffalo Masons will each gladly contribute her quota toward the success of this feature.

In closing, Mr. Day paid an eloquent tribute to the Fraternity whose Lodge meetings follow the setting sun in his course around the world.

"America" was then sung by the audience, led by the chorus, and the exercises closed with a benediction.

Baron Steuben Lodge, No. 264, Delta.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: In compliance with request of the Grand Master, Baron Steuben Lodge, No. 264, of Delta, N. Y., held Thanksgiving exercises in their room, Wed-

nesday evening, April 24th. A general invitation was extended to all. Exercises opened with prayer and singing of "Old Hundred."

Reading the Address of Grand Master ; also a very able address was given by Rev. George S. Klock, of Rome, N. Y.

Fraternally yours,

F. HARRINGTON,

Secretary.

Freedom Lodge, No. 324, Unadilla.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In accordance with the request of Grand Master Frank R. Lawrence, in a late circular letter, I herewith transmit a copy of the minutes of our Thanksgiving Communication of Freedom Lodge, No. 324, Unadilla, N. Y.

Fraternally,

D. H. LOOMIS,

Secretary.

Extraordinary Communication of Freedom Lodge, No. 324, held at Masonic Hall, Unadilla, N. Y., Wednesday evening, April 24, 1889, A. L. 5889.

Lodge opened informally on Third Degree of Masonry, with the following officers present : W. . M. W. Duley, Master ; R. F. Sullivan, S. W. ; Warren Curtis, J. W. ; W. E. De Forest, Treasurer ; D. H. Loomis, Secretary ; J. D. Leith, as S. D. ; C. S. Hyatt, as J. D. ; J. N. Hanford, Tyler. Members and visiting brethren present, as per Tyler's register.

The Worshipful Master announced the object of this Extraordinary Communication.

The order of exercises was as follows, viz.:

1. Prayer, by the Chaplain.
2. Singing, "Old Hundred."
3. The Address of Grand Master Lawrence was read by our Senior Warden.
4. Song, "Praise ye the Lord."
5. A very able address was read by W.:George B. Fellows, Past Master of our Lodge, in which he gave a condensed history of "Freedom" from its first organization in March, 1809, to date; a brief outline of the history of the Grand Lodge of the State of New York, and of its successful efforts to secure a Masonic Temple and an Asylum.
6. Song, "Evening Bells," by Quartette.
7. A very amusing paper entitled, "Women and Masonry," was read by our Worshipful Master.
8. Chanting of the Lord's Prayer.
9. Benediction.

After which the Lodge was declared closed.

D. H. LOOMIS,
Secretary.

PRESS REPORT.

ADDRESS DELIVERED BY W.:GEORGE B. FELLOWS BEFORE
FREEDOM LODGE, NO. 324, UNADILLA, N. Y., ON THE EVEN-
ING OF APRIL 24, 1889.

WORSHIPFUL MASTER, BRETHREN, LADIES AND GENTLEMEN:
"The Great task is done. The last dollar is paid. We are free!"

Such is the announcement made in the encyclical letter of Grand Master Frank R. Lawrence to the craft throughout the State under date of March 14, 1889, which you have heard read to you this evening by our presiding officer, and in which he designates and sets apart this as a day of thanksgiving and rejoicing to commemorate the emancipation of the Fraternity from the fetters of debt.

Now, in accordance with the time-honored custom of the craft, and sanctioned by the ancient landmarks to "take due and timely notice and govern ourselves accordingly," we have met together this evening to give thanks to Almighty God and to celebrate with rejoicings.

We can sing with Thomas Smith Webb :

“ All hail to the morning
That bids us rejoice
The Temple's completed,
Exalt high each voice.

“ The cap-stone is finished,
Our labor is o'er ;
The sound of the gavel
Shall hail us no more.

“ To the Power Almighty who ever has guided
The tribes of old Israel, exalting their fame,
To Him who has govern'd our hearts undivided,
Let's send forth our voices to praise His great name.

“ Thy wisdom inspired the great institution,
Thy strength shall support it till nature expire ;
And when the creation shall fall into ruin
Its beauty shall rise through the midst of the fire.”

It is expected that at this grand Masonic Jubilee seven hundred and seventeen Lodges within the jurisdiction of the State of New York will participate, having a membership of about seventy thousand. In the Masonic Hall, Twenty-third street and Sixth avenue, New York City, it is anticipated that over three thousand Masons, representing sixty-five Lodges, and ninety-three additional Lodges of that city, will take part in this celebration.

Masons who take an active interest in their Fraternity will be able to comprehend the stupendous financial task which Grand Master Lawrence undertook shortly after he assumed the reins of office. They will fully appreciate the obstacles he encountered in his self-imposed task of freeing us from indebtedness, and making *our* Temple in the city of New York the sole property of the craft, and can thoroughly understand why this Jubilee will carry a feeling of relief and gladness, gratitude and thanksgiving, into every Lodge-room throughout New York State.

Although it is probable that most of you, who are Masons, are conversant with the circumstances attending the inception, building, dedication and finishing of the grand Masonic Temple in the city of New York, which is truly “a thing of beauty and a joy forever” as well as a home for the Order, and also with the contemplated erection of an asylum somewhere in the interior of the

State for aged and infirm Masons, their widows and orphans, yet perhaps a brief statement of the facts connected therewith will not be out of place on this occasion ; and for these, up to 1875, we are indebted in a great measure to the eloquent oration of Past Grand Master John L. Lewis, delivered at the dedication of the Masonic Hall, on Wednesday, June 2, 1875 ; and for subsequent facts and figures to the several addresses of Grand Master Frank R. Lawrence, in the proceedings for 1886, 1887 and 1888.

Prior to 1817, the Grand Lodge was held, and its official center found, in such places in the city of New York as were temporarily engaged for that purpose. On the 1st of June, 1817, the city corporation was asked to lease apartments for that purpose in the Alms House, which request was refused.

On the 2d of September, 1818, a committee was appointed by the Grand Lodge, asking for authority from the Legislature to raise funds by a lottery for the erection of a Masonic Hall. (Lotteries were then authorized by law, countenanced and directed by men of the highest moral and social standing.) But no definite action having been taken, in 1821 the committee was discharged.

On the 15th of December, 1819, a committee was appointed to select a site for the proposed building, which, in the following March, reported three sites, and further reported in June that these were not for sale.

During the next twenty years a series of events occurred which rendered all hopes and wishes upon the subject unavailing and futile ; yet, during all this memorable period, our records furnish evidence that the craft, struggling, persecuted, and, at times, borne down by the current of public movements, still yearned for a home, and were still determined that it should be procured.

For six years of this period, from 1826 to 1832, there was an intense anti-Masonic excitement or discussion, caused by the disappearance of William Morgan, of Batavia, Genesee county, N. Y., which was used by designing politicians for their own aggrandizement by the attempt to form an anti-Masonic party ; but that effort signally failed, and the excitement gradually died away. While it lasted, however, it caused much trouble and many trials to the faithful in the Fraternity, which we, who are Masons to-day, can hardly realize ; but our brethren calmly waited until the storm passed over, and then putting on their well-tried armor came forth with renewed energy to battle for the old landmarks of the Order.

On the 5th of June, 1839, the Grand Secretary, James Herring, in

his official report, called attention to the subject, not only expressing his own convictions and wishes, but that of the Fraternity.

On the 7th of June, 1843, the first decisive and finally successful step was taken. A memorial was presented in the Grand Lodge, praying that measures might be taken for the creation of a fund for the purpose of erecting a Masonic Hall and Asylum. One hundred brethren subscribed to this memorial, each one pledging himself to pay the sum of three hundred dollars and a certain annual contribution. This memorial was referred to a committee, who reported favorably and recommended that the fund arising from fees for Grand Lodge registry and certificates should thenceforth be appropriated to the object, and that subscriptions should be solicited to carry that proposal into effect. The report and recommendations were unanimously adopted, and on the 5th of March, 1845, trustees of this fund were elected by the Grand Lodge, and so continued annually to be chosen till the change made by the act of incorporation.

Thus, after twenty-six years (from 1817 to 1843) of serious thought, frequent resolves, and often-contemplated ways and means "a beginning was begun" to build the Temple or Masonic Hall, which should be a source of pride, a personification in architectural skill of Wisdom, Strength and Beauty, and a home for the craft and for the inculcation of the benign tenets of Free Masonry—Friendship, Morality and Brotherly Love.

In this connection there is a little incident worthy of notice, and vouched for as being true. Greenfield Pote, of the City of New York, then Grand Tyler, was the first donor to this great undertaking by laying a silver dollar on the altar for the Hall and Asylum Fund. He proved his faith by his works, which should be remembered on this day of our celebration.

From 1843 to 1851, a period of eight years, action was taken on the subject by the Grand Lodge, by individual Lodges, by the exertions of brethren, and by conventions of brethren, among which that held at Albany on the 7th day of February, 1851, at which fifty Lodges (one-third of the whole number then in the State) were represented, is well-worthy of mention, for it gave an onward impulse to the grand design. It set the seal to the enterprise at once and forever, and formed and united the hands and the hearts of all in the covenant as firm as that of the renowned builders of the Second Temple at Jerusalem.

To the Grand Chapter and Grand Commanderies, and to Chapters and Commanderies, not forgetting that they also were Master

Masons, are we indebted for magnificent contributions and donations for the Hall and Asylum Fund ; and to the wives, sisters and daughters of members of the Fraternity, especially in New York City and Brooklyn, being nearer the center of Masonic activity and the Temple, and being more particularly interested in the progress of the work, is there due much praise and many thanks for this encouragement and help. As has been said, they are an auxiliary compared to which the famed auxiliaries of the world's panoplied hosts, in all past time, shrink into impalpable shadows.

During the intervening years, from 1851 to 1870, a period of nineteen years, suggestions were being made, plans devised and contributions solicited and received, so that in 1870 the fund amounted to \$340,000. The property at the corner of Twenty-third street and Sixth avenue was purchased, and the erection of the Hall was soon after commenced. The corner-stone was laid in June, 1870, and although the panic of 1873 caused great depression in trade and business, and affected the Lodges, yet the work progressed. The Hall was opened in 1874, and dedicated to Masonic uses in June, 1875, with imposing ceremonies. The total cost of the land and building, as reported to the Grand Lodge in 1876, was \$1,243,953.78 ; but when the cost of furniture, upholstering, decorations, fittings and many incidental expenses are added to this sum, up to date, it is calculated that the Hall will not have cost very far short of \$2,000,000, of which not a dollar is now owing, while about \$100,000 is already in the hands of the Grand Master as the nucleus of the Asylum Fund.

Of the one hundred and fifty-eight Lodges in New York City sixty-five meet in the Masonic Hall ; every Lodge meeting in the Hall paying rent to the Fraternity at large for the room they occupy. In addition to the Grand Lodge Hall the building contains eight handsome Lodge-rooms, namely : the Clinton, Livingston, Tuscan, Ionic, Corinthian, Composite, Doric and Austin rooms. Each room is used by a number of Lodges, and they pay for this privilege a considerably higher rent than is charged for Lodge-rooms elsewhere in the city of New York. Those who have had the pleasure of visiting the Masonic Hall and inspecting its various rooms, will have seen a unique and handsome building. Every nook and corner seems to hint at mystic arts and solemn ceremonies. Each hall and room is grandly, sacredly beautiful, in its rich loveliness and quiet state ; and the library and museum of antiquities contained in the Masonic Hall are marvels of taste and research.

Mr. Adolphus Andreas is said to be the oldest living Mason, being 91 years of age, and was made a member of the Fraternity at the same time and place as Lafayette.

Masonic tradition informs us that George Washington was sworn in as the first President of the United States, April 30, 1789, upon an historical Bible in the possession of St. John's Lodge, No. 1, New York City, by Chancellor Robert R. Livingston, first Grand Master of Masons of the State of New York. This is the first Masonic Lodge of which there is any record, and was established in New York City in 1757.

Masonic tradition also states that during a certain period of the war of 1812 the Grand Lodge assembled in New York City, and, accompanied by its subordinates, all in full regalia, solemnly marched down Broadway to the fortifications, and there, after divesting themselves of their regalia, pluckily grasped picks and shovels and went to work with right good will and earnest purpose.

Civil government and Free Masonry are united yet divided, having principles in common, yet acting separately. The Fraternity is a valuable conservator of Republican institutions, and among the long line of illustrious brethren, distinguished for their Masonic devotion, we have reason to mention with pride the names of George Washington, Andrew Jackson and Henry Clay, who were actively associated with the Craft. Andrew Jackson and Henry Clay each held the office of Grand Master in their respective States; while in this State, three of our Governors, two Chancellors, and several other distinguished citizens have held that honorable office.

Robert R. Livingston, elected in 1785, was, for sixteen years, the Grand Master of the Grand Lodge of the State of New York, and was Chancellor of the State. Gen. Jacob Morton succeeded him in 1801, and was in turn succeeded by DeWitt Clinton in 1806, who was the projector of the Erie Canal, Mayor of New York City, and Governor of the State. He was fourteen years Grand Master, and was succeeded by Daniel E. Tompkins, afterwards Governor of this State and Vice-President of the United States. Stephen Van Rensselaer was Grand Master from 1815 to 1830, in which year he was succeeded by Gen. Morgan Lewis, who had also been Governor of the State. In 1853 Reuben H. Walworth was Grand Master and Chancellor of the State. John L. Lewis was Grand Master from 1856 to 1859, and is one of the Regents of the University. In 1862, Dr. John J. Crane, a member of the College of Physicians and Surgeons, was Grand Master; and in 1868-69, Judge James

Gibson, afterwards State Senator, held the same office. Gen. James W. Husted, "The Bald Eagle of Westchester County," Member of Assembly, for this, the nineteenth term, and ex-Speaker, was Grand Master in 1876. Edmund L. Judson, ex-Mayor of Albany, held the same office in 1878; and Gen. Charles Roome, of New York City. Grand Master of the Knights Templar of the United States, was Grand Master in 1879. In 1882, Benjamin Flagler, Collector of Customs at Niagara Falls, was Grand Master; and was succeeded by J. Edward Simmons in 1883. William A. Brodie, of Geneseo, was Grand Master in 1884, and in 1885 the present Grand Master, Frank R. Lawrence, was elected to the high office he has held from that time to the present.

Great capitalists have also come to the front from the Masonic ranks. In 1798, 1799 and 1800 John Jacob Astor was Grand Treasurer, a position now held by Washington E. Connor.

A Lodge of Free and Accepted Masons was first established in the village of Unadilla in 1809. The charter was granted by the Grand Lodge of the State of New York, of which Hon. DeWitt Clinton was Grand Master. It was dated March 1, 1809, and named Stephen Benton to be Master; Abijah Beach, S. W.; and Sherman Page, J. W.

The Lodge was organized as Freedom Lodge, No. 179. The communications were held in the upper rooms of Stephen Benton's house, which stood on the site now occupied by the residence of Maj. C. D. Fellows. Here they were held until the building was destroyed by fire. In this fire a portion of the records were lost, and the earliest date now in possession of the Lodge is January 19, 1815, when a meeting was held and the following officers elected: Abel Morse, W. M.; Roswell Wright, S. W.; Dr. Nijah Cone, J. W.; Daniel C. Hayes, Treasurer; Sherman Page, Secretary; Gilbert Cone, S. D.; Elias Mead, J. D.; John Shepard, Steward; William Wilmot, Tyler.

During the anti-Masonic period the Lodge ceased its labors. It was re-organized as Freedom Lodge, No. 324, in January, 1854, with A. B. Watson as Master; R. G. Mead, S. W.; A. D. Williams, J. W. The charter was granted August 8, 1854.

The following persons have served as Masters of the Lodge, viz.: From 1809 to 1853, inclusive, Stephen Benton, Abel Morse, Isaac Hayes, A. H. Beach, H. A. Beach, Henry Ogden, T. McCall; 1854, A. B. Watson; 1855, A. D. Williams; 1856, R. G. Mead; 1857-8, M. B. Luther; 1859, William J. Thompson; 1860, J. J. Rogers;

1861, M. B. Luther; 1862, L. S. Nye; 1863, M. B. Luther; 1864, D. P. Loomis; 1865, C. Slade; 1866-7, G. B. Schofield; 1868, F. G. Bolles; 1869, C. C. Siver; 1870, C. Slade; 1871, T. C. Monroe; 1872, David Finch; 1873, O. F. W. Crane; 1874, A. H. Meeker; 1875, G. B. Fellows; 1876-7, F. G. Bolles; 1878, C. S. Hyatt; 1879-80, W. H. Heslop; 1881-82, W. E. DeForest; 1883, M. B. Luther; 1884-5, M. W. Duley; 1886, Z. C. Brewster; 1887, D. P. Loomis; 1888, W. B. Warfield; 1889, M. W. Duley.

The Lodge was held for many years in the old "Fancher" building over Martin Brook. It was then moved, and the communications held in the "Masonic Block," until removed to the present commodious and pleasant quarters.

There are many incidents and facts connected with the history of Free Masonry in Unadilla that are quite interesting.

From 1809, when a Lodge was first established, is just eighty years. Eight decades of time have passed away, and all those who then "met on the level and parted on the square," and nearly all of those who were present at the second establishment of the Lodge in 1854 (thirty-five years ago) have worked "out the designs laid down on their earthly trestle-board," and been called to the Supreme Lodge above, where the Grand Architect of the Universe presides.

There have been thirty persons who have been honored by their Lodge and presided as Master, and nearly half of this number have "joined the innumerable caravan which moves to the realms of endless space."

The grandfather of him who now addresses you was the first Master of the first Lodge, and his grandson, naturally gathering in Masonic teachings and lessons from his grandsire, followed in his footsteps, and was Master of his Lodge in 1875, under the second establishment. It was his fortune to be present at the dedication of the Temple or Masonic Hall in New York City, representing his Lodge in the Grand Lodge and participating in the ceremonies. Our Lodge then numbered seventy-six; now it has one hundred and four members.

The men who were instrumental in establishing the first Lodge in 1809, and reorganizing it in 1854, were among our most prominent and best citizens, holding at different times positions of trust and responsibility, respected and honored by their fellow-townsmen. To them we are indebted in a great measure for the permanent growth and conservative progress (if we may use the expres-

sion), laying deep and firm the foundation for a village in which its people should have all the elements of stability, coupled with enterprise and thrift. They carried "a steady hand and had a level head;" and there are some living yet among the Masters and brethren who, like the sturdy oak, bend to the blast but do not break, cherishing Masonry and its teachings, and endeavoring to make the Holy Bible, Square and Compass "the rule and guide for their faith and practice through life."

Among those who have been prominent in the councils of the craft in Unadilla we note a Congressman and Judge, State Senator, several Members of Assembly, quite a number who have been supervisors, town clerks, justices of the peace, and held other offices of trust and responsibility; clergymen, lawyers, physicians, bankers, merchants, artisans, in fact, all classes, trades and occupations have been represented. They, too, were of different religious and political proclivities. Let us cherish their memories and try to emulate their virtues! If I may be permitted to use a similitude, it will perhaps be fitting. As the second Temple at Jerusalem far outshone the first, so the second re-organization and permanent establishment of Freedom Lodge, in 1854, exceeded in strength and stability that of the first Lodge in 1809. Not that the Masons of the second were wiser or better men, or more loyal to the principles of the Craft; but that circumstances were more favorable, there was more material to build upon, and the advancement of liberal ideas has caused a change in public sentiment.

There is one thing upon which the members of Freedom Lodge, No. 324, can congratulate themselves, and which is a source of great satisfaction, and that is the fact that they have paid the \$6 per capita required from each member of the Lodge on about one hundred members, or near \$600; and have contributed in all, since the dedication in 1875, about \$1,250 towards the Hall and Asylum Fund, so that under the Constitution this Lodge is free from the further payment of the fifty-cent tax for each member. We have thus helped to bring about a consummation so long desired, which enables us this day to celebrate and rejoice that *our* Temple is free from debt and \$100,000 in hand towards the erection of an Asylum to be sustained by the rentals of the Hall. Who regrets it now?

The building of King Solomon's Temple, which, perhaps, no other structure has ever equaled, was commenced in the year 2992 and finished in 3000. It was seven years and six months in building, and dedicated in the year 3001, with the most imposing and

solemn ceremonies, to the worship of Jehovah. In the language of Josephus, "the whole Temple shined and dazzled the eyes of such as entered it by the splendor of the gold that was on every side of them." "Nothing ever equaled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld in solemn adoration the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering; the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of His thunders told to the faithful of the craft that the perfectness of their labor was approved."

* * * "Bright was the hour
When Israel's princes, in their pride and power,
Knelt in the Temple's court; the living flame
The accepted sacrifice to all proclaim.
Brightly the splendor of the Godhead shown,
In awful glory from His living throne;
Then bowed was every brow—no human sight
Could brave the splendor of that flood of light
That veiled His presence and His awful form—
Whose path the whirlwind is—whose breath the storm."

It has taken nearly half a century to build *our* Temple, dating from 1843, when the first real and substantial movement was made towards its erection. The corner-stone was laid in June, 1870, and it was dedicated in June, 1875, with impressive ceremonies. And now we are assembled to consecrate or devote it to Masonic uses. What these uses are every Mason knows, and the history of Masonry as exemplified by our works is known and read of all men.

"The design of Free Masonry as it now exists is the inculcation and practice of those principles of morality and rectitude which make the upright and perfect man." * * "It represents neither class, creed nor race, but through its pure and sacred precepts appeals to the free and enlightened of every race and creed alike."

And when the Asylum is erected somewhere in the interior of the State, for which purpose quite a sum of money (\$10,000) is already in hand, which is to be sustained by the rental of the Temple, which is now about \$30,000 net—and for which Unadilla has made liberal proposals for its location here—then we will have the consummation so long desired of the wishes and hopes of the Fraternity, and a grand rounding out of cherished plans, and the prac-

tical application of the tenets of Masonry—Friendship, Morality and Brotherly Love—by caring for our aged and infirm, their widows and orphans.

At the consecration of *our* Temple, the words of Past Grand Master Lewis at the dedication in 1875 will be fitting :

“ Long may this Temple stand, not only as the home and shelter of the Craftsmen, but the Temple indeed of the virtues ; enshrining, not like those of old the sculptured images of false gods, but being the council chamber and central laboratory of the good and true, devising benefits for their fellow-men. Long, we repeat, may this Temple stand, a beacon-light—not, indeed, upon the shore, darting its rays upon the wilderness of water, but a beacon-light in the heart of a great metropolis, shedding its refulgent splendor upon the broader ocean of eternity, and an earthly memorial of that ‘ spiritual building, that house not made with hands, eternal in the heavens.’ ”

Clinton Lodge, No. 155, Plattsburgh.

R.·W.·EDWARD M. L. EHLERS,

Grand Secretary :

The members of Clinton Lodge, No. 155, with their families, met at Masonic Hall, at 8 P. M., April 24th, joining in religious exercises and songs of thanksgiving and praise. Addresses appropriate to the occasion were delivered, all uniting with one accord in thankful praise of the services and sacrifices of Grand Master Frank R. Lawrence, who has led us out of bondage and placed us in the foremost rank of the great Masonic bodies of the world.

Fraternally,

J. D. WILKINSON, *Master.*

Black Lake Lodge, No. 319, Morristown.

R.·W.·EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR : On the evening of April 24th, Black Lake Lodge, No. 319, met in their Lodge-room and opened in

due form as ordered by the Grand Master, after which they adjourned to Chapman's Hall, adjoining, where the following programme was carried out :

1. Prayer, by Rev. H. C. Munson.
2. Singing, "Old Hundred," by Glee Club.
3. Reading, Grand Master's Address, by E. H. Eral.
4. Hymn, "Gloria in Excelsis," by Glee Club.
5. Address, "On Masonry," by Rev. H. C. Munson.
6. Song, by Glee Club.
7. Benediction.

Yours fraternally,

R. NICHOLSON, *Secretary.*

GLORIA IN EXCELSIS.

BY REV. HENRY C. MUNSON,

Past Grand Chaplain, Masonic Grand Lodge of Maine.

DEDICATED TO M. W. FRANK R. LAWRENCE, GRAND MASTER.

Rejoice ! Rejoice, ye Masons all !
 A work of love is done !
 Ye heard the helpless brethren call,
 A peaceful conquest won !
 And now to Him whose Name is Love,
 We lift our hearts in song,
 To join the chorals heard above
 In Mystic Court and Throng.

'Tis said—believed—Oh, happy thought !
 That angel pæans ring
 When souls are won the Savior sought,
 And earth is moved to sing ;
 And not a deed of love sincere,
 Performed by hands of men,
 Escapes the Eye forever near,
 Or Angel Book and Pen.

'Tis not of bloody deeds we sing,
 While wives and children weep,
 And dying groans around us ring,
 Or foes about us sleep ;

But olives wave and palms rejoice
 That sighs and tears shall cease,
 That men in want shall hear that Voice
 Which brings to sorrow Peace.

With anxious thought and prayerful hearts
 A work of love went on,
 Till out of earth a palace starts,
 And all our fears are gone ;
 In brick and stone is faith expressed,
 With love that never dies,
 And many yet bereaved, distressed,
 Will dry their tearful eyes.

Oh, Christ is yet among the lame,
 Amid the deaf and blind,
 And we rejoice in His great Name,
 And Heart so large and kind ;
 In deeds of love He walks this earth,
 And in His footprints fair
 The flowers of Grace find sweetest birth
 To scent the sunlit air.

A noble deed is Mason creed,
 A voice of Christ to men,
 And faith that feeds a child in need
 Excels our speech and pen ;
 And so we sing, with souls aflame,
 That palace roof and wall
 Will shelter now the poor and lame
 Who utter Hiram's call !

Oneonta Lodge, No. 466, Oneonta.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: Inclosed please find programme
 which was carried out as suggested by your Committee.

Yours fraternally,

C. H. BOWDISH, *Secretary.*

PROGRAMME.

March.

Singing, "Old Hundred."

Prayer.

Singing, by Quartette.

Opening Address.

Singing, by Quartette.

Reading Address of Grand Master.

Singing by Quartette.

Benediction.

Banquet.

Clinton Lodge, No. 169, Clinton.

R. W. EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: The following programme was carried out by Clinton Lodge, No. 169, held in Scollard Opera House, April 24, 1889. Exercises commenced at 8 P. M. H. W. Mahan presided.

Piano Solo, by Prof. Vieth.

Prayer, by Rev. Oliver Owen, Lapierre Lodge, Mich.

"Old Hundred" was sung by the Glee Club.

Reading of Grand Master's Address, by W. E. D. Mills, Master.

Singing, by Glee Club.

Historical Address, by E. J. Ball, of Faxon Lodge.

Singing, by Glee Club.

Address, by Lafayette Moore, of Oxford Lodge.

Singing, by Glee Club.

Address, by Rev. Oliver Owen, followed by Benediction.

Fraternally yours,

A. M. FAIRCHILD,

Secretary Clinton Lodge, No. 169.

New Hope Lodge, No. 730, Schenectady.

R.·W.·EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: I regret to be so much engaged just now that I cannot send you the exercises of New Hope Lodge, No. 730, in detail. The inclosed slip may serve as an evidence that our Lodge complied with all requirements.

In haste, yours fraternally,

HENRY J. THON, *Secretary.*

PRESS REPORT.

The members of New Hope Lodge, No. 730, met in their Temple, in the Ellis building, and passed the evening in a joyful manner. The Grand Master's Address was read, speeches were made, and everything passed off pleasantly. After the meeting a banquet was enjoyed.

Pocahontas Lodge, No. 211, Seneca Falls.

R.·W.·EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Agreeable to the instructions received from the Grand Lodge, Pocahontas Lodge, No. 211, met in their Lodge-room on Wednesday evening, April 24th, to celebrate the payment of the Hall and Asylum Fund debt. The Committee of Arrangements invited the clergy and quite a number of citizens of the village to meet with us, and at 8 o'clock the room was well filled, when the W.·James G. Armstrong called the meeting to order and stated to the assembly the occasion of the meeting, and, in a few well-chosen remarks, welcomed the assembled guests to the celebration.

The services were opened by the Rev. H. M. Denslow, Rector of Trinity Church, by prayer. "Old Hundred" was then sung by the choir of Trinity Church and the whole assemblage.

Bro. J. M. Guion read the Grand Master's Address ; after which the choir sang an appropriate selection. Then followed an eloquent address by the Rev. Horatio C. Yates, Chaplain of Auburn State Prison, during which he said that he never had made an apology for being a Mason and he never intended to. This was followed by singing the Entered Apprentice Ode and music by an orchestra of six pieces, after which several of the brethren made short addresses. The exercises were then closed by singing the Fellow-Crafts' Ode.

Fraternally yours,

GEORGE M. COMPSON,
Secretary.

Sapphire Lodge, No. 768, Camillus.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Agreeable to the order from our Most Worshipful Grand Master, a Special Communication of this Lodge was held on April 24th, to commemorate the day of our relief from debt.

To celebrate the happy event, we met at our Lodge-room at 8 o'clock P. M., and the order of exercises adopted and carried out was as follows :

1. Address, by the Worshipful Master.
2. Prayer, by Chaplain.
3. Singing, "Old Hundred."
4. Reading Grand Master's Address, by Bro. Earl E. Ellis.
5. Singing, "America."
6. Essay, by Bro. Lybault.
7. Quartette.
8. Reading Poem of our late Brother, Robert Morris, by Bro. Saford.

9. Remarks, by Brethren.
10. Singing, "Nearer My God to Thee."
11. Closing Prayer.
12. Benediction.
13. Repast.

Respectfully and fraternally yours,

E. E. VEEDER,
Secretary.

Etolian Lodge, No. 479, Spencerport.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: On the evening of April 24, 1889, the members of Etolian Lodge, No. 479, met in their Lodge-rooms, in Spencerport, as requested by the M. W. Grand Master, Frank R. Lawrence. Although it was a very rainy night, about forty Masons and their families gathered together to celebrate. The following programme was observed :

1. Prayer, by the Chaplain.
2. Singing.
3. Reading of the Grand Master's Address.
4. Music.
5. History of Etolian Lodge, by W. L. A. Nichols.
6. Solo.
7. Address.
8. Music.
9. Supper.
10. Music, Songs, and adjourned to our several homes.

Fraternally yours,

WILLIAM M. CLARK,
Secretary.

Courtlandt Lodge, No. 34, Peekskill.

PROGRAMME.

1. Singing "Old Hundred."
2. Prayer, by Bro. Evert A. Wessells, Chaplain of the Lodge.
3. Anniversary Ode, by Quartette—Misses Flora Smith, Lottie M. Godden, Messrs. Birdsey and Robertson.
4. Welcome, by R.:W.:George W. Robertson, Master of Courtlandt Lodge, District Deputy Grand Master Ninth Masonic District.
5. Singing, Jubilee Ode (Words and Music by Bro. A. D. Dunbar), Solo, by Mr. Birdsey.
6. Reading the Address of the Grand Master.
7. Singing, Solo, by Mr. Robertson, from "Mystic Chord."
8. Address by M.:W.:James W. Husted, Past Grand Master of Masons in the State of New York.
9. Closing Hymn, "America."

PRESS REPORT.

The heart of every brother of Courtlandt Lodge, No. 34, of this village, throbbed with delight on Wednesday evening last as he beheld the faces of the fair women and brave men who met at Masonic Hall to witness the Jubilee services to be there held in commemoration of the payment of the debt on the Temple, which for many years had been a burden on the hand and heart of every true Craftsman.

The exercises began by the singing of the 117th Psalm to the tune of "Old Hundred," followed with prayer by Bro. Evert A. Wessells, Chaplain of the Lodge; after which the Anniversary Ode was sung by the following quartette: Misses Jessie Soper and Lottie M. Godden, Messrs. Birdsey and Robertson.

R.:W.:George W. Robertson, Master of Courtlandt Lodge and District Deputy Grand Master Ninth Masonic District, delivered an address of welcome, in which he briefly explained the reason for the gathering. The Master's remarks were in excellent taste, and his feeling allusion to the heroic conduct of the captain of the steamship *Missouri*, in the rescue of seven hundred souls from deadly peril on the ocean, and the captain's modest declaration that he had done nothing extraordinary—only his duty—a worthy example for every

Master Mason to follow, always doing the right, because it is his duty so to do, to which a responsive chord thrilled the heart of every Mason present. The Master also alluded to the coming Centennial of Washington's Inauguration, and pointed out that in imagination all present could travel with the illustrious Washington over Gallows Hill and down through Continental village; in fact this section was teeming with historical landmarks of the Revolutionary period, but no Mason should ever forget that George Washington had knelt at the Masonic altar, taken upon himself Masonic vows, and was a member of the Mystic Craft.

Next on the order of exercises was the singing of a "Jubilee Ode," the words and music of which had been composed by W.:A. D. Dunbar. Mr. Birdsey was chosen to sing this solo, but a sudden cold prevented, and Worshipful Master Robertson stepped into the breach and rendered it with fine effect.

The Address of Grand Master Lawrence was then read by Bro. A. D. Dunbar, after which, Bro. Robertson sang the "Mystic Chord."

Then came the address of the evening by M.:W.: James W. Husted, Past Grand Master of Masons in the State of New York. Attired in full regalia and wearing the jewels of his august station, as he arose to speak he looked every inch a Mason. Mr. Husted spoke substantially as follows:

RIGHT WORSHIPFUL MASTER, OFFICERS AND BROTHERS OF COURTLAND LODGE, NO. 34: Last Saturday evening, on taking up a village paper I read an announcement that I would make an address here this evening. This was the first intimation that I had received of such an arrangement, and on this occasion, so fraught with precious memories, so fraught with the well-being and prosperity of our Masonic institutions, I may be pardoned for indulging in a reminiscent vein and giving you some of the past history of this Lodge, and the very important part she bore in the course of events which have led to this Jubilee occasion, and how closely she has been connected with the inception, accumulation and completion of the Asylum Fund. Of the \$2,000,000 secured for the accomplishment of that purpose, it may be said that she had the biggest hand in securing the sum of \$1,500,000, the details of which will be given later.

It was in 1857, while a student in the law office of Edward Wells, that the speaker first met Wolff Cohen, who then kept a clothing store on Main street, near the residence of the late Thomas A. Whitney. When he noticed Mr. Cohen gazing very intently on a

small emblem which he wore on a scarf-pin, a few inquiries convinced Mr. Cohen that the General "Met on the level and lived on the square," and then the latter learned for the first time that he was not the only live Mason in Peekskill, as he had heretofore supposed himself to be.

A committee, consisting of Dr. Solomon Clason, Charles Southworth and George W. Harwood, was appointed to examine Mr. Husted's standing, and it being found correct, steps were at once taken to organize a Lodge. The above-named were joined by Wolff Cohen, John G. Martin, George W. Depew, Captain B. Frank Depew, James M. Frear, Frost Horton and Wm. R. Nelson. These set to work so vigorously that in March, 1859, they obtained a dispensation, which dispensation was followed by a charter from the Grand Lodge in the following June. (Mr. Husted's modesty forbade him to say that he became the first Master of Courtland Lodge, No. 189, since changed to No. 34.) They met in the old building on Main street over Mr. Wells' office. Their regalias were of the cheapest materials and their jewels most modest, but their meetings were a delight to the eye and a joy to the heart. From 1859 dates the real life of the "Asylum Fund," for though it was twenty years before when Greenfield Pote laid a silver dollar on the altar of Free Masonry as an incentive to others, up to 1859 but \$27,000 had been secured. It was then that M.:W.: John W. Simons suggested the per capita tax, but up to 1864 the work was not pursued vigorously. In that year a Board of Trustees was appointed and authorized by legislative enactment to secure \$200,000. In 1871, the aid of the Legislature was again invoked and permission given to secure \$2,000,000. In 1873, this fund was forever exempted from taxation, and this was \$60,000 per annum saved. This sum became a sinking fund, to be applied to the payment of the debt. When Frank R. Lawrence became Grand Master he proved to be the right man in the right place and at the right time, and the most loyal, most persistent and efficient member of his staff that assisted him in the great object he had undertaken, namely, the extinguishment of the debt, was the present Master of Courtlandt Lodge.

Ladies and Gentlemen, it gives me great pleasure to greet you here to-night. Never before has this room been graced with the presence of so many of the fair sex. I can assure you that you are in a good place.

The great and good of every clime and nationality are found

within the walls of Masonry. Orators and poets, the king and the peasant, alike acknowledge its beneficent rule. Wives, chide not your husbands when absent at the Lodge; sweethearts, upbraid not your lovers if they are within its precincts, for next to the church they cannot be in a better place.

I hold in my hand a book printed in Philadelphia in 1783, one hundred and six years ago, containing a sermon before the Grand Lodge of the State of Pennsylvania, and which was dedicated to George Washington, and in the dedication it calls him the "Friend of his Country and of Mankind." He, too, was a Mason, and Masons delight to do him honor.

It is an interesting fact that of the charter members of 1859 there were but two present, Gen. Husted and George W. Harwood, and only two others, Wolff Cohen, of Stamford, Conn., and John G. Martin, of Poughkeepsie, are living.

At the conclusion of Gen. Husted's address, the Closing Ode was sung and the exercises were at an end.

Throughout they were of an interesting and pleasing character. The singing was fine, and the music, with Miss Harwood at the organ and five pieces of Valentine's orchestra, of the best. Messrs. Robertson and Husted's addresses were to the point and listened to with deep attention.

The handsome appearance of the newly-decorated Lodge-room was much admired by the ladies, and Master Robertson received many compliments upon the good work done.

Courtlandt Lodge, No. 34, of Peekskill, through Worshipful Master Robertson, nobly did its full duty toward the extinguishment of the debt, and heartily and enthusiastically did it celebrate the jubilee commemorative of the event, on Wednesday evening last.

Meridian Lodge, No. 691, Bayshore.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : Pursuant to the circular issued from Grand Lodge of the State of New York, the members and invited guests (to the number of one hundred and seventy) of Meridian Lodge, No. 691, met at their rooms, Islip, N. Y., on the evening of April 24th, W. : .

John Daggitt presiding, with exercises according to annexed programme, after which a collation was served.

Fraternally yours,

H. E. SWEZEY, *Master.*

SETH R. PLATT,
Secretary.

PROGRAMME.

Opening Ode.

Prayer, by Rev. C. W. King.

"Old Hundred."

Grand Master's Address, read by L. W. Young, S. D.

Duet, by Rev. Mr. and Mrs. C. W. King.

Address, by Rev. Bro. W. Wiley.

Solo, by Mrs. L. W. Young.

Vocal and Instrumental Music, by R. U. Vail.

Morning Star Lodge, No. 65, Canisteo.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Upon the evening of April 24, 1889, the members of Morning Star Lodge, No. 65, with their wives and some invited guests, met in their rooms to celebrate, in an appropriate manner, the emancipation of the Fraternity of the State from debt.

The following is the programme as rendered upon that occasion :

1. Reading Proclamation, by the Worshipful Master.
2. Prayer, by Rev. Duncan Cameron.
3. Vocal Quartette.
4. Address of Grand Master, read by Secretary.
5. Instrumental Music.
6. Oration, by Dr. H. S. Beebe.
7. Vocal Music, by Quartette.

8. History of Morning Star Lodge, by Joshua Stephens.
9. Address, by Rev. James Moss.
10. Vocal Quartette.
11. Description of King Solomon's Temple, by Rev. L. W. Jackson.
12. Vocal Music, by Quartette.
13. Remarks by the Worshipful Master.
14. Benediction.

After the programme was rendered, a banquet was served to all who had assembled. It was a very pleasant gathering, and one long to be remembered by those who were present. The gathering and programme also served to call the attention of the people to the Masonic Order and to the work they are doing.

Fraternally yours,

D. M. ESTEE,

Secretary Morning Star Lodge, No. 65.

Frontier Lodge, No. 517, Chateaugay.

Frontier Lodge, No. 517, met in Special Communication, in the new Masonic Hall, Chateaugay, N. Y., April 24, A. L. 5889.

Officers present: W. Don E. Seabury, Master; Samuel M. Gamblin, S. W.; Leonard Bush, J. W.; J. M. Warren, Treasurer; J. D. Reckwith, Secretary *pro tem.*; H. E. Goodspeed, S. D. *pro tem.*; James Whitehead, J. D.; W. V. Derby, Chaplain; Adam Klock, Tyler.

Lodge opened on the Third Degree. The Communication was called under and in pursuance of a recommendation made by the Most Worshipful Grand Master, that on this day all Masonic Lodges in this State meet and celebrate as a day of thanksgiving and rejoicing, to commemorate the emancipation of the Fraternity from the fetters of debt—the indebtedness of the Masonic Hall and Asylum Fund having been paid. Also to dedicate our

new Hall. R. : W. : J. Leavitt Lambert and several brethren from Chateaugay Lodge, of Huntingdon, Province of Quebec, were present. Ceremonies commenced by an overture, followed with prayer by Rev. Bro. J. P. Muir, Chaplain of Huntingdon Lodge. After prayer, R. : W. : J. Leavitt Lambert, acting as District Deputy Grand Master, with the assistance of several brethren acting as officers of the Grand Lodge, proceeded to dedicate our new Hall in due form ; after which, R. : W. : Brother Lambert made a few appropriate remarks. Singing of " Old Hundred," by the choir and all present. Reading of the Grand Master's address, by W. : T. W. Cantwell, P. M. Address, by R. : W. : Brother Lambert. Musical selections, by the choir. Address, by Rev. G. A. Jameson, also by Rev. Bro. Muir. Selections by the choir. The Worshipful Master announced that there was a supper waiting for all brethren, and others that wished, at Ladd's Hotel. Prayer, by Rev. Bro. J. P. Muir. Lodge closed without ceremony.

J. D. RECKWITH,
Secretary pro tem.

Fidelity Lodge, No. 51, and Hobasco Lodge, No. 716, Ithaca.

On Wednesday evening, April 24, 1889, a large concourse of Masons, composed of members of Fidelity and Hobasco Lodges, with their invited guests, assembled at Masonic Hall, Ithaca, to celebrate the payment of the indebtedness on the Temple.

At 8:30 P. M., Bro. E. M. Ellis, S. W. of Hobasco Lodge and Chairman of the Committee of Arrangements, called the brethren to order, when the following programme was carried out :

1. Prayer, by Rev. S. H. Synnott.
2. Singing, " Old Hundred,"
3. Reading Address of Grand Master, by W. : A. L. Niver, Master.

4. Music, "Hark, the Song of Jubilee," Keller.
5. Address, by R.:W.:George B. Davis.
6. Music, "Great God of Nations."
7. Addresses, by Brethren present.
8. Music, "The Heavens Proclaim Him."
9. Benediction, by Rev. S. H. Synnott.

We regret that we are only able to give a very brief sketch of the address by R.:W.:George B. Davis, but as he spoke without notes, we can only present some of the salient features. It occupied about three-quarters of an hour, and, as stated by the reporter in the published account of the proceedings, was very interesting and was listened to with the closest attention by the audience.

He expressed his gratification at being selected by the Committee to voice the sentiments of the Fraternity on that occasion. It was a day for which he had labored for the last three and a-half years, and his lips could but feebly express the joy and thanksgiving that was in his heart. He had often addressed them and the other brothers of the Twentieth Masonic District on this subject, and now that the battle had been bravely and heroically fought, he considered it a privilege to stand before them in their hour of victory and add his congratulations. He could assure the Craft that all which was promised, all the hopes and inducements held out during the years of struggle and doubt, are theirs now to possess and enjoy. A splendid building, one of the noblest structures in the great metropolis of the nation, the Masonic Temple on the corner of Sixth avenue and Twenty-third street, with title clear, relieved from the encumbrance of debt, and worth at least a million and a half dollars. He congratulated his brothers, too, on their moral as well as their financial standing, and we can all unite in the hymns of praise and thanksgiving that now ascend from the Masons of the seven hundred and seventeen Lodges in the State of New York.

He begged to remind them, however, that the path to this attainment had not been strewn with roses; the progress had been up a toilsome height, beset with thorns and obscured with clouds of doubt. He then recounted, in a graphic manner, the deposit upon the altar of the Grand Lodge, the one-dollar contribution by the venerable Mason, who, though poor in world's goods was rich in a heart full of love for the principles of the Order, for the purpose of establishing a fund to erect a Temple and Asylum. That act, though small in its amount, has been an inspiration to the Masons in this State ever since that memorable beginning, to the deeds of sacrifice and devotion. It was the little leaven that leavened the whole lump.

He gave a very interesting and detailed history of the erection of the Temple, its dedication, and the management of the business by the trustees. Also an account of the beginning of the present work, which was commenced at a meeting of the officers of the Grand Lodge, called by Grand Master Frank R. Lawrence, at the Temple, on the 24th day of October, 1885. At that meeting, the Grand Master set forth boldly and candidly the deplorable financial condition, and the plan devised by him to pay the entire debt at once, and then to establish the Home and Asylum—the long-cherished hope of the Fraternity. It seemed to most of the officers present a hopeless undertaking. And then he detailed the progress made from year to year in the good work, and the substantial assistance they had received from the outside friends of the Order, and particularly from the ladies of the City of New York. It was, indeed, an interesting history, and especially valuable to the younger members present. He also spoke of the visit of the Grand Master to Ithaca, and the high praise he gave the magnificent view from the "Campus," and testified to the various other advantages Ithaca possessed for the location of the Home here upon the farm, offered by the citizens of Ithaca. That good opinion was still

further evidenced by the Grand Master's address upon the subject of the location of a Home, at the Masonic Fair given by the ladies of New York in the Temple that year. We had the hope of the distinguished honor of having the Home with us. By the selection of the Committee specially appointed for that purpose it has been decided otherwise ; nevertheless, the Masons of Ithaca rejoice none the less sincerely to-night in the prospect that in the near future our noble Fraternity will establish a charitable institution worthy of the principles we profess ; and we would as gratefully accept its protecting roof, should our declining years or our orphan children need its care.

He exhorted the brethren not to be content with this noble history. Our work lies before us as did our brothers', and we can only be faithful to our vows when we press onward, using our strength that comes from the unity and harmony of the Craft, consecrating all our possessions, all our experience to the service of the Lord and to the great cause of humanity.

To Item No. 7, which calls for addresses by the brethren present, responses were made by Prof. L. C. Foster, Rev. A. S. Fiske and R. C. Christiance. Brother Christiance also deposited in the archives of the Lodge the medal struck by order of the Grand Lodge, in memory of the complete payment of the debt upon this Temple.

A musical selection was then rendered by a double quartette, composed of the following gentlemen : Messrs. Mandeville, Howe, Tichenor, Treman, Delano, Vickers and Esty, under the able leadership of Brother McKenney, Prof. Bronson presiding at the organ. The music was exceptionally fine, and added much to the enjoyment of the occasion.

At the close of these exercises in the Lodge-room, a large number of the brethren, with their invited guests, repaired to the Ithaca Hotel, where mine host, Brother Frear, had an elegant repast in waiting, to which ample justice was done. After the banquet, with Brother Fiske

as Toast-Master, commenced a second feast of wit, wisdom and song. Responses were made by R.:W.:G. B. Davis, Messrs. C. H. Esty, Brothers McKenney, Ellis, Niver, Mellotte, Veeder, Foster, Dobrin and Stevens. "Auld Lang Syne" was sung at last as the clock struck twelve, all voting it to be a most enjoyable and profitable occasion, and one long to be remembered.

W. B. GEORGIA,
Secretary.

Palmyra Lodge, No. 248, Palmyra.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BROTHER: I have the honor to report that, at a Stated Communication of Palmyra Lodge, No. 248, on the evening of Wednesday, April 24th, the following exercises were observed in commemoration of our emancipation from debt:

1. Opening the Lodge.
2. Prayer, by W.:Mark C. Finley.
3. Singing, "Old Hundred," by the Lodge.
4. Reading Grand Master's Address, by R.:W.:George McGown.
5. Extempore Addresses, congratulatory and reminiscent, by W.:Bros. Edwin B. Anderson, Mark C. Finley, S. Nelson Sawyer and R.:W.:George McGown.
6. Singing, "Doxology," by the Lodge.
7. Closing Ceremonies, after which Banquet.

Fifty-nine members of the Lodge and six visiting brethren were in attendance.

Fraternally yours,

C. H. BRIGHAM,
Master.

Sullivan Lodge, No. 148, Chittenango.

Special Communication of Sullivan Lodge, No. 148, held at Masonic Hall, in Chittenango, N. Y., Wednesday evening, April 24, 1889, A. L. 5889, pursuant to an order or recommendation of the M.:W.: Frank R. Lawrence, Grand Master of the Grand Lodge of Free and Accepted Masons of the State of New York, and by order of W.:M. Billington, Master of this Lodge.

Officers present : M. Billington, W. M.; F. L. Webb, S. W.; A. L. Culver, J. W.; W. S. Sirer, Treasurer; B. M. Mitchell, Secretary *pro tem.*; J. R. Eaton, Chaplain; A. K. Hall, S. D.; A. Kennedy, J. D. *pro tem.*; Charles Wells, S. M. C.; McKendre Woodworth, J. M. C. *pro tem.*; G. W. Keisler, Tyler.

The Lodge was opened in due form on the Third Degree of Masonry, after which prayer was offered by the Chaplain; then followed the singing of "Old Hundred" by the entire Lodge.

At the conclusion of the singing, the intelligence was duly received by the Worshipful Master that Brothers L. V. Evans, Jr., F. W. Hodge, A. E. Ladd and Luke McHenry, four worthy brother Fellow-crafts, were in waiting, and desirous of being raised to the Sublime Degree of Master Mason. They were properly vouched for, duly prepared and raised to the Sublime Degree of Master Mason in due and ancient form, W.:M. Billington, Master, being assisted during the ceremonies by W.:C. E. Richardson, Assistant Grand Lecturer; R.:W.:G. W. Chapman, P. D. D. G. M., of Canastota Lodge; and W.:G. W. Salisbury, M., of Cazenovia Lodge.

After the Third Degree had been duly conferred upon the four worthy brother Fellow-crafts, the Grand Master's Address was read to the Lodge by Bro. C. A. Hitchcock, by order of the Worshipful Master.

The Lodge was then closed in due form on the Third Degree of Masonry, after which all present formed in marching line or column, and, upon reaching the street,

were met by the Chittenango Brass Band and escorted to the Yates House, where an inviting repast had been prepared by Bro. A. C. Wright for the further entertainment of the brethren, and out of which they obtained much satisfaction.

There was a large and enthusiastic attendance at this meeting of the Lodge, both of its members and visiting brethren. Cazenovia Lodge was present in a body, and visiting brethren from Manlius Lodge were also in attendance. Among the visiting brethren were the following Past Masters, viz.: S. H. Davis and R. D. Phinney, of Cazenovia Lodge, and F. P. Maine, of Manlius Lodge.

B. M. MITCHELL,
Secretary pro tem.

Lodi Lodge, No. 345, Lodi.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR : Lodi Lodge, No. 345, joined Jefferson Lodge, No. 332, in celebrating our release from debt.

Yours fraternally,

G. W. GOLDING,
Master.

Ashlar Lodge, No. 584, Greenwich.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BROTHER : In accordance with the request of the Grand Master, Ashlar Lodge, No. 584, met at their Lodge-room, on Wednesday evening, April 24th, in Special Communication, for the purpose of celebrating the payment of the Hall and Asylum Fund debt.

The officers and a large number of the brethren were present. The Lodge was opened in regular form, and the programme, as promulgated by Grand Master Lawrence, was carried out.

The Master of the Lodge called upon R.:W.:S. L. Stillman, P. D. D. G. M. Thirteenth District, who addressed the brethren on the History of the Hall and Asylum Fund, and closed by lauding the pluck and indomitable energy displayed by M.:W.:Frank R. Lawrence in his successful effort to extinguish the debt.

After remarks by other brethren, the Lodge closed.

R. W. STEWART, *Secretary*.

Victor Lodge, No. 680, Schaghticoke.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In compliance with the request of the Grand Master, Victor Lodge, No. 680, held thanksgiving services in the M. E. Church, Schaghticoke, on the evening of April 24, 1889.

The order of exercises was as follows : Prayer, by the Rev. I. C. Fenton ; singing Doxology, " Old Hundred ; " reading of Grand Master's Address, By W.:E. Burlingame, and a brief statistical address by the same person. The oration was delivered by the Rev. J. H. Robinson, a member of our Lodge. The closing prayer was made by the Rev. C. G. Hazard. The Glee Club rendered some fine selections of music during the exercises. The Church was packed, and everything was a success.

Fraternally yours,

E. BURLINGAME,

For the *Secretary*,

W. W. WESTBROOKE.

Amenia Lodge, No. 672, Amenia.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: Amenia Lodge, No. 672, held a thanksgiving and praise service, Wednesday evening,

April 24th, in accordance with the programme suggested, in their Lodge-rooms at Amenias.

The exercises began promptly at 8 o'clock, and opened with prayer by W. Rev. W. E. Smith, Master.

The Secretary then read the preliminary communication from the Grand Master regarding the celebration.

Then followed singing "Old Hundred." W. Rev. W. E. Smith then read the Grand Master's address in full.

Then followed singing, speeches and other literary exercises, after which the brethren adjourned for refreshments.

Yours fraternally,

CHARLES WALSH,
Secretary.

Downsville Lodge, No. 464, Downsville.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: On the evening of April 24th, in compliance with order from Grand Master, the members of Downsville Lodge, No. 464, met at their rooms to commemorate the important event of the canceling of the debt on the Masonic Temple. The ceremonies were in accordance with programme sent out by Committee appointed by Grand Master.

Fraternally yours,

EUGENE FULLER,
Secretary.

Weedsport Lodge, No. 385, Weedsport.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Weedsport Lodge, No. 385, celebrated April 24th in the following manner :

The members, with their ladies, met at the Lodge-rooms at 8 P.M., and were seated around the banquet tables to the number of about one hundred, when the following exercises were held :

1. Prayer, by Bro. Milton Rude.
2. Singing, "Old Hundred."
3. Reading of Grand Master's Address, by W.:James Wright, Master.
4. Singing, "America," by Bro. C. W. Spingler.
5. Address, by W.:James Wright, Master.
6. Banquet.
7. Song, by Bro. Ira Carl.
8. Song, by Bro. William Grant.
9. Address, by W.:Ira D. Brown.
10. Music, Orchestra.

Yours fraternally,

H. D. BROWN, *Secretary*.

Gilboa Lodge, No. 630, Gilboa.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BROTHER: Gilboa Lodge, No. 630, held a public meeting in the M. E. Church of this place on the evening of April 24th. The brethren gathered at the Lodge-rooms, where Lodge was opened in due form ; after which they marched to the Church, and, while entering, the organist played the Grand March.

The following was the programme of the evening :

1. Opening Ode, "Old Hundred."
2. Prayer, by Rev. J. W. Morrison.
3. Solo and Chorus, "Brethren Arise."
4. Reading Grand Master's Address, by W.:Kellogg Croswell.
5. Entered Apprentice Song, "Auld Lang Syne," by Choir, Cornet Accompaniment.

6. Address, "Masonry and Charity," by J. Y. Smith.
7. Closing Ode, "Home, Sweet Home," by Choir.
8. Invocation, by Rev. J. W. Morrison.
9. Doxology.

At the close of the exercises, the Fraternity re-formed in regular order and marched back to the Lodge-rooms, where the following resolution was adopted :

Resolved, That the thanks of this Lodge are hereby tendered to the officers of the M. E. Society for the use of the Church, to Bro. J. Y. Smith for his very instructive address, and to the Organist and Choir for the excellent music.

Lodge was then closed in due form.

JOHN Y. SMITH, *Secretary*.

Big Flats Lodge, No. 378, Big Flats.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: In accordance with the directions of the Grand Master, Big Flats Lodge, No. 378, held a Special Meeting to celebrate the paying of the debt that had been upon the Grand Lodge.

The meeting was a public one, and the programme was as follows :

Prayer, by the Chaplain.

Singing, by Choir.

Reading of the Grand Master's Address, by Rev. S. D. Jewell.

Singing, by Choir.

Address, by Rev. N. A. Depew.

Singing, by Choir.

Benediction.

There was quite a large attendance of towns-people, and the addresses were listened to with much interest and profit.

It was arranged to have a party, after the other exercises, for the benefit of a worthy needy brother, but on account of his decease a short time previous to the meeting the party did not take place.

A. M. BREED, *Secretary*.

Wawarsing Lodge, No. 582, Ellenville.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In obedience to proclamation of Most Worshipful Frank R. Lawrence, Grand Master of Masons in the State of New York, Wawarsing Lodge, No. 582, appointed Committees of Arrangement to celebrate the evening of April 24th last as an occasion of thanksgiving and rejoicing in a becoming manner.

Every member of the Lodge was summoned by special notice, and every known member of other Lodges in our midst received a special invitation to join us on the occasion. The response to the call was most hearty.

Our Lodge-room, 50x65, was filled to overflowing with Masons and their wives.

The inclosed programme of the services had been selected by the proper Committee, and was carried out to the great pleasure and satisfaction of all.

After the close of this programme, a Committee of Ladies issued a new proclamation, with a programme to be enacted and performed in another part of Masonic Hall (the Lecture Hall on the second floor), where five tables, each fifty feet long and fairly laden down with the choicest viands, had been prepared, and to which ample justice was done. Amidst good cheer and some speeches fitting the occasion, the festivities closed, with three hearty cheers for Most Worshipful Grand Master Frank R. Lawrence.

Yours fraternally,

M. DEPONAI, *Secretary*.

PROGRAMME.

1. Orchestral Music, - - - - - *Selections*
By Orchestra.
2. Prayer.
By Rev. Samuel Millette.
3. Singing, - - - - - *" Old Hundred "*
By the Lodge.
4. Grand Master's Address,
Read by the Master.
5. Solo, - *" The New Kingdom, "* - - *Tours*
By Mrs. Sturges.
6. Address.
By Rev. P. C. Creveling.
7. Duet, - *" Whispering Hope, "* - *Hawthorne*
Mrs. E. H. Munson and Mrs. Sturges.
8. Clarionet Solo, - - - - - *Selections*
By A. N. Rapp.
9. Solo, - - *" Supposing, "* - - *Bischoff*
By Mrs. Sturges.
10. Orchestral Music, - - - - - *Selections*
By Orchestra.
11. Piano Duet, - *" Fresh Life, "* *Arranged by E. H. Munson*
By Mr. and Mrs. E. H. Munson.
12. Solo, - - *" You, "* - - - *Steinhagen*
By Mrs. Sturges.
13. Orchestral Music, - - - - - *Selections*
By Orchestra.
14. Benediction.

Port Byron Lodge, No. 130, Port Byron.

Our Lodge joined with the Fraternity throughout the State in the celebration, on the 24th of April, in accordance with the recommendation of Grand Master Lawrence. The Committee of Arrangements obtained Hoff's Opera

Hall for the occasion. Unaffiliated Masons and the widows and orphans of deceased Masons were invited. The Glee Club furnished appropriate music. The Master read the 145th Psalm and offered prayer. The Grand Master's excellent address was read, after which the company repaired to the supper tables, which were tastefully prepared and abundantly supplied through the thoughtful care of Masons' wives and daughters. A much-needed rain coming on at the hour of assembling diminished the attendance somewhat, yet something over a hundred took part in the entertainment, after which several brethren were called upon and happily responded to sentiments proposed by the Master. Brother William Ridall, now over eighty years of age, and a Mason of forty-six years' standing, sang a bass solo, concerning the name written in the sand, which was touching to many hearts. Miss Grace Hayden being present, by invitation, gave one of her entertaining recitations, rendering "Jerry the News Boy" with pleasing effect. Every one admits having a good time, and we think the occasion will result in the return of several unaffiliated brethren, besides reviving the Masonic interest of the old tried and true members.

L. H. KING,
Secretary.

Urbana Lodge, No. 459, Hammondsport.

M.:W.:FRANK R. LAWRENCE,
Grand Master :

DEAR SIR AND BRO.: At a Special Communication of Urbana Lodge, No. 459, held at their rooms, April 24, 1889, A. L. 5889, to commemorate the emancipation of Masonic Hall of the State of New York from indebtedness, Lodge opened in due form on the Third Degree.

Officers present : W.:O. H. Babcock, Master ; A. Hultenschmidt, S. W.; W. L. Moore, J. W.; Charles L. Wood, Secretary ; H. J. Moore, S. D.; John Fogarty, J.

D.; Rev. Colwill Townsend, Chaplain ; F. O. Arland, Tyler ; and twenty brothers.

Minutes read and approved, and Lodge closed.

Yours fraternally,

CHARLES L. WOOD, *Secretary*.

PROGRAMME.

1. Prayer, by Rev. C. Townsend, Chaplain.
2. Reading the Grand Master's Address, by W.:O. H. Babcock, Master.
3. Address, by Rev. C. Townsend.
4. Address, by Bro. H. O. Fairchild.
5. Address, by Bro. J. R. Brown.

Rescue Lodge, No. 772, Crown Point.

R.:M.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: Agreeably to your circular of March 14th ultimo, Rescue Lodge, No. 772, convened at Masonic Hall, in this town, on Wednesday, April 24th, 1889, at 8 o'clock P.M., and opened in form on the Third Degree, with a goodly number of members and visiting brethren present. After prayer by the Chaplain, Rev. C. L. Hagar, all joined in singing "Old Hundred."

The Grand Master's Address was then read and listened to with marked attention. W.:T. R. Kneill, of Mount Defiance Lodge, No. 794, then delivered a fine address, giving a brief history of the formation of our Grand Lodge, of the Masonic Hall and Asylum Fund and its object, and of the trials and discouragements they have undergone to reach the present day of thanksgiving. After remarks by several of the other brethren, and a little vocal music, the Lodge closed in ample form.

After closing, all repaired to the Banquet-room, where a fine collation had been prepared, which was enjoyed by all.

The brethren of Rescue Lodge have taken quite an interest in the efforts of our M. . W. . Grand Master to retire the indebtedness, and have most willingly contributed of their share of this world's goods to help attain the desired end.

And now may the good work go on until the Asylum is prepared to receive any for whom it is intended, is the wish of every member of Rescue Lodge, No. 772.

Fraternally yours,

Attest :

H. L. REED, *Master*.

C. E. INMAN, *Secretary*.

North Star Lodge, No. 107, Brushton.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: North Star Lodge, No. 107, joined with Northern Constellation Lodge, No. 291, April 24th, and a programme, as suggested by the Committee appointed by the Grand Master, was carried out.

ELTON HARRIS, *Master*.

J. E. BRADY, *Secretary*.

Cuba Lodge, No. 306, Cuba.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: Cuba Lodge, No. 306, met at their rooms, April 24th, as per order of Most Worshipful Grand Master Frank R. Lawrence. Lodge opened in due form with prayer and singing, followed by reading of address from Grand Master on the Hall and Asylum debt being raised from the Craft. Some very edifying remarks from Brothers Friendly and Morgan ; closing with prayer and singing.

Yours fraternally,

G. S. MARSH,

Secretary Cuba Lodge, No. 306.

Roman Lodge, No. 223, Rome.

ORDER OF EXERCISES.

Prayer, by Rev. Dr. J. H. Egar.

Singing, "Old Hundred."

Grand Master's Address, read by H. S. Bedell.

Singing, by Euterpe Quartette.

Address, by Chaplain, Rev. Dr. J. H. Egar.

Singing, by Euterpe Quartette.

Stereopticon Exhibition, by Bro. S. M. Skinner, of Herkimer.

Refreshments.

C. W. LEE, *Secretary*.

ADDRESS AND PRAYER OF REV. DR. J. H. EGAR, CHAPLAIN OF ROMAN LODGE, NO. 223.

I am very grateful for the honor which has been conferred upon me of being selected to respond to the cheering address of our Most Worthy Grand Master, and only regret that my short experience in Masonry, and my little learning in the craft, may prevent my speaking to you in that technical language which is the most approved method of communication between experts in all arts and sciences, and which is, from its precision and simplicity, to those who understand it and to those who use it intelligently the mark of knowledge in the science and the true exponent of the art. But I can at least say, in the common language of our every-day life, that we are all grateful to the Divine Providence of Him whose creative power and wisdom, and whose superintending care are recognized by us under the title of the Supreme Architect of the Universe, for the happy completion, under His blessing, of the arduous and noble task, the fulfillment of which we are now met to celebrate; and I can at least attempt to give voice to the congratulations which all of those who have had part in the effort must desire to express to one another, upon its successful and honorable termination. The Masons of the State of New York may well feel both grateful and proud at this celebration; grateful, because humbly dependent upon that power

which is acknowledged in all the acts and ceremonies of our Order, and, at the same time proud with that self-respecting and noble sentiment which that power approves and has implanted in the human breast, as the reward of right and true action, done in faith and hope and charity ; which, through the consciousness of one thing well done is the stimulus to further efforts, and the incentive to unwearied diligence in well-doing for the time to come.

I am too recently among you to know more of the burdens and anxieties and efforts, of the fears and hopes and brave determinations which have filled your minds and marked your action, which has led to this consummation, than is contained in the address of the Grand Master, which has just been read ; and I need not attempt to draw from that a recapitulation which it would be tedious for you to listen to. But there are one or two words to which we have listened in the address which has just been read, that it will be well to repeat and to ponder over : “ For a single hour we give ourselves over to rejoicing. Yet, in this short life of ceaseless activity, the completion of one task is but the signal for pressing forward to that which lies beyond.” “ The traditions of our Fraternity are as old almost as history itself. They form with us a constant source of glory and of pride. Yet, believe me, brethren, the golden age of Masonry is not behind us ; it lies before ! Upon its past no human institution can long maintain a useful existence. It is an inexorable law, as applicable to Free Masonry as to individual men, that through present worth and present deeds alone can the respect and approbation of mankind be deserved or maintained. Glorious as is the past, how much more bright and glorious may be the future, if present opportunities shall be wisely grasped and improved ? ”

Let us think about this for a moment. Our celebration this evening combines in a remarkable degree two facts which illustrate these wise remarks. We contemplate, in

one aspect, the past ; in another aspect, the future. The completion of one work leads to another, of a different and of a higher character. The contemplation of the past rests upon something that is grand among things material ; the contemplation of the future upon that which, an Apostle tells us, is the greatest among things spiritual. In meeting to celebrate what you have done, the mind rests upon a noble building—dedicated to lofty purposes of Free Masonry—but the image is still that of a building, and of the effort to complete it and to acquire it in its integrity as all your own, with every obligation met and every incumbrance removed. That is the image of the past. The image of the future—the immediate future, I mean—while it, too, like everything Masonic, contemplates buildings—yet does not lay stress upon the buildings so much as upon the object for which the buildings are to be called into existence—the purpose they are intended to fulfill. In the immediate past, then, you look back upon realized Architecture ; in the immediate future, you look forward to divine and lovely Charity. Now, however we widen our horizon, we find that the whole art and science of Free Masonry lies between these two terms. Its progress has been ever—that which has made it progressive, that which has given it a future, is this : that it endeavors to proceed from the material to the spiritual. Throughout all its history, it has begun with Architecture, and it advances towards that “ Charity which never faileth ”—to that charity or divine love which shall find its own home in the eternal temple when the Lodge shall have ceased to be its temporary resting-place. Speculative Masonry has its roots in operative Masonry. To this all the traditions of our craft bear witness. And of all the arts and sciences in the world, this of Masonry, in its highest material development has always demanded for its perfection the influence of the spiritual. It is a part of our instruction in the mysteries of our Order to see how true this is in every part of the craft. Even as

the outside world sees, you cannot have a noble—that is, the noblest—building except as the expression of spiritual ideas. The greatest writer upon art and architecture of modern times tells us that all the noblest buildings of all the ages have ranged themselves in three classes—they have been either castles, or tombs, or temples. They have represented, that is, three spiritual ideas. The castle, or fortress, represents the defenselessness of our mortal human life in its temporary abiding-place, its transitory character, and, therefore, its need of a succor and defense against those forces which would bring it prematurely to a close. The tomb, or monument, to the departed—and the mightiest building in all the world, the Great Pyramid, is supposed to have been intended for a tomb—is a witness to the faith in our immortality and the abiding life, compared to which this life on earth is as a dream and a vapor which appeareth for a little while and then vanisheth away. And the temple, of which we have so much in our traditions—that reposes for its majesty and its beauty, its proportion and its grandeur, upon the base of the supreme spiritual idea of all—upon the faith in that Eternal Being, who is before all things and above all things and by whom all things consist. It was impossible, then, that the operative Mason, whose mind apprehended the true spiritual character of these noblest creations of his art—much less the architect, whose business it was to express, in the form and character of his creations, the symbolism of these sublime ideas about the transitoriness of life and the hope of immortality, and the Supreme Power and love and holiness and Providence and mercy of Deity—should not be led to see in all the material of his work, and the implements of his craft, and in all the means by which he gave rightness and firmness and stability to his work, symbols and reminders of that which gives rightness to his life and firmness to his character and stability to his moral being. And so it was that operative Masonry, in the way and manner which our

traditions verify, gave birth to speculative Masonry ; and thus the material led on to the moral and the spiritual ; and the speculative adaptations of Masonry became of equal importance in the building up of moral ideas and the laying of the cement which holds society in a harmonious and strong structure, with the importance of the adaptations of operative Masonry, in building firm and well-proportioned structures of marble or granite, for the expression of the material form of these spiritual ideas which are common to both branches of the art. And so, as time passes on, our ancient Order reaches out more and more to the intellectual, moral and spiritual adaptations which make it not merely Masonry, but Free Masonry ; leaving behind the merely material, mechanical operations upon lifeless stone, and going on to the up-building of the character and the shaping of the living stones, which are to be fitted each to its place in the structure of human society ; whether society be considered as the castle of defense of individual weakness, by the strength of its virtues, its patriotism, its helpfulness, its morality, its fraternity, its charity ; or whether it be the memorial and monument of the virtues of those who went before us, and who gave stability to our institutions and have handed down to us the priceless heritage of those principles and traditions, by being true to which we perpetuate their influence ; or whether it be the living temple in which the Supreme Architect of the whole creation is honored and enshrined, in which, again to quote the Apostle, the good and true and faithful man is built up as a living stone, conformed to the image of Him that created him.

And so it is, that coming together this evening to give thanks for a splendid building completed and paid for, and the property of the Order without incumbrance or obligation unfulfilled ; and having the assurance from our Grand Master that the next step of progress is to be a grand provision of that charity that never faileth—a Ma-

sonic Asylum where the helpless and the dependent of the Fraternity can be cared for with warm brotherly love ; meeting together this evening with the material, so to speak, behind us, and the spiritual before us ; with our relation to a completed material structure and a projected institution of beneficence—with Architecture in the past, and Charity in the future—we typify in our meeting this evening the whole history of Masonry, operative and speculative, in its progress through the ages. Imperfectly instructed as I am in the mysteries of our craft, and knowing little of the science of Free Masonry through briefness of time in the condition of enlightenment, and therefore, as I said, not presuming to address you in the technical language which is so clear and simple and expressive, and full of meaning to those who are learned in what it behooves us to know, I am touching, I know, in what I am saying in our common speech, only the elementary facts—only the alphabet, so to speak—of those principles which ought to guide us as brethren of the craft. But if I have at all interpreted the momentum and the direction in which we are moving, then I may make what I have been saying the basis of the consideration which I should desire, so far as I have influence, to impress upon every one to whom I have the privilege to speak. Lately as I have become qualified to be present in the Lodge, you have done me the honor to make me your Chaplain. You have done this, irrespective of sect or denomination which obtains outside of these walls, because I bear the character of a minister of religion. It is my duty, elsewhere as well as here, to study the great light which is open before you through all your transactions in the Lodge, and to endeavor to the best of my ability to instruct and exhort all people who may hear me in that Holy Word, of which it is declared on its own inspired page to be a light unto our feet and a lamp unto our path. You will, I am sure, as your Chaplain, permit me to remember here on this occasion that I am a minister of

religion, and to speak to you as such. I ask you to remember, then, that the true Mason is not only a moral man but a religious man. No one can be familiar with the tenets and usages of our craft, even to the small extent to which I am, without knowing that it is impossible to fulfil its obligations or to profit by its teachings, without looking beyond to the source of its reality and its strength, in the revelation by which it is enlightened, and in institutions by which it has been fostered. The institutions of Masonry have been established in the beginning, and so far as they have been added to from time to time, or improved by the advance of knowledge and experience, have been adapted to be helps to morality and religion. I gladly recognize this, not only as a Mason, but as a minister of religion. To him who rightly uses it; to him who profits by speculative Masonry in carrying out into practice the architecture of character which it inculcates, it will help him to be not only a moral man but a religious man. He cannot be a true Mason and not be the one and the other. Let me, then, as your Chaplain, say to you here what I should say to you in relation to the ritual of the Church which I represent if I were addressing you in church: let me exhort you not to go through the religious part of the Masonic ritual as a mere form, but to put the life into it of a heart and mind which are nourished, not only by the institutions of Masonry but also by the institutions of religion. As we progress from the mere material work of operative Masonry to the height of the mysteries of speculative Masonry, in the pursuit of that charity which is the bond of perfectness, let us remember that that divine grace of charity is not only love to man, but love to God, and that it teaches us and influences us to perform not only our duty to our neighbor, but also our duty towards our God.

PRAYER: PSALM XX, 133.

Most holy and glorious Lord God, the Great Architect

of the Universe, the giver of all good gifts and graces ; we bless and praise and give thanks to Thee, that Thou hast been pleased to prosper the endeavors of Thy servants, so that the object of their labors has been accomplished ; and that Thou hast put it into their hearts to go forward to other good works of beneficence and charity. Let Thy blessing still be with us ; make us sensible of the renewed obligations we are under to love and serve Thee ; and give us grace so to study and obey the law Thou hast given us in Thy Holy Word, which is a lamp unto our feet and a light unto our path, that we may at length appear before Thee in that Temple where Thou, O Lord God, art the light and the sun, and where, in Thy presence, there is everlasting day. Amen.

Masonic Hall, Schuylerville.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BROTHER : Our Lodge and Home Lodge commemorated the payment of the Hall and Asylum Fund indebtedness April 24, 1889, in compliance with the recommendation of M. . W. . Frank R. Lawrence, Grand Master, and I have this day mailed to your address a copy of our local paper, which contains an account of our proceedings.

Fraternally yours,

SAMUEL WELLS,
Secretary.

PRESS REPORT.

The Masonic brethren of Schuylerville and vicinity, consisting mostly of members of Home and Schuyler Lodges, assembled in the Hall of Schuyler Lodge, on the evening of April 24, 1889, at 8 o'clock, to commemorate the payment of the Hall and Asylum Fund indebtedness, in compliance with the recommendation of the Grand Master, and carried out, as nearly as practicable, the programme which had been suggested by the Committee appointed by

him. Both Lodges were well represented. Also a number of visiting brethren from various other Lodges were present.

D. I. Van Veghten, Master of Schuyler Lodge, presided.

The exercises were opened with an appropriate prayer by Rev. A. G. Cochrane, Chaplain of Home Lodge, which was followed by the singing of "Old Hundred."

The Grand Master's Address was then read by Samuel Wells, Secretary of Schuyler Lodge.

This address was followed by the singing of "America," after which Rev. A. G. Cochrane was introduced and delivered a very interesting address, an outline of which is as follows :

Society everywhere and always gives sad tokens of a great shock which has seriously disturbed its foundations and deranged its order. With outstretched and pleading hands it is earnestly imploring help. It is obviously divided into two general classes: those who have a competence, either in the treasured fruits of industry, or, what is quite as good, in the potential capital of well-invested capabilities and resolute purposes; and those whose chief inheritance is want and woe. These cherish their impotence and perpetuate their inheritance by willingly leaving the burden of their wants to those whose tender charities induce them to add to their own the weight of others' cares.

The first of these classes is subdivided into two sections; those who consider self wholly and exclusively entitled to the possession and use of all included under the supreme title "mine," and those who do not forget that stewardship does not confer exclusive title. From the first of these subdivisions the Masonic Fraternity is gathered. They direct the labor by the maxim: "The poor ye have always with you, and whensoever ye will ye may do them good." But in looking for those into whose wounds they may pour the oil and wine of their sympathetic charities, they find also the second general division classified under two heads; those reduced to extremity by their own thriftless indolence and improvidence, and those whom Providence has placed under the rigorous discipline of privation. It is doubtful whether it were a charity to feed the first of these classes and thus second the claim which they impudently put forth, though unable to produce their credentials, that "the world *owes* them a living." The claim of the second class to sympathetic aid is beyond a doubt. The purpose involved in this providential allotment is not limited to their own discipline, but not less to test the fidelity of those "almoners of the divine bounty"

who have been fortified for their trust by the assurance, "Inasmuch as ye have done it unto one of these," etc. These are not forward to press their claim. It is painful to them to eat the bread of charity ; and to bestow it without violence to their modesty is not the least difficult problem to those who would at once encourage that amiable virtue and relieve the pressure which imperils it.

To administer this beneficence on a scale of grandeur commensurate with the demands of indigence, involves the expenditure of vast sums in the adequate instruments. To the more than seven hundred subordinate Lodges in the Empire State, with their millions invested in local paraphernalia, it seemed that the success of their noble purpose would be greatly enhanced by a common rallying-point for fraternal counsel and deliberation.

To provide such a place on a scale of dignity in anywise less than that of the purpose involved would be a hurtful incongruity. But to rise to that level might levy an additional burden of taxation which would imperil the best interests of the institution, nay even its very life. On which horn of the dilemma shall the risk be hung? The question did not long wait its answer. The benevolent soul deviseth liberal things. A magnificent Temple was projected in the metropolis of this State, whose rearing and furnishing has called for little less than two millions of dollars.

To provide such a sum in addition to current expenses, whose annual interest, at six per cent., would be \$120,000, was a gigantic undertaking. But "bravery knows no fear" and "love knows no burden." It has been done. The cap-stone has been laid, the furniture is complete, and a surplus of \$100,000 waits an order upon the treasury for the further advancement of the Order. Truly and becomingly thanksgiving is in order. When ten lepers in Israel were healed by a word of authority, nine of them, overjoyed with the thought of deliverance from a "body of death" and of restoration to the comforts of home and the pleasures of society, hastened away as fast as they could move under the weight and magnitude of the benefit. But one, more becomingly thoughtful of the author and source of his blessing "turned back, and with a loud voice glorified God." Should the seventy-five thousand Masons of the Empire State, gladdened by this token of good from Him "whose is the silver and the gold," neglect to turn back with loud voice of thanksgiving at this signal moment, their silence well might be interrupted by the sad refrain "Where are the nine?"

A multitude of considerations may be entertained to raise and

sustain the psalm of thanksgiving, whose rendering has especially convened us.

There is a sickly sentiment which seeks an excuse from an honorable share in the removal of the burdens and miseries of society in the vain inquiry, "Why were they permitted?" To seek an answer to this futile inquiry is "meddling with things too high for us." It is sufficiently explicit for our present purpose to say that great excellence is doubtless better attained in the school of labor and burden-bearing than in the school of effeminate idleness. A judicious nurse does not seek to give vigor to the muscles and agility to the feet of the infant by carrying it in her arms until it reaches manhood. But she places it at a distance from her upon its unsteady feet, and, at the risk of a fall, bids it "Come to me." "We learn caution from the things we suffer," and "strength and facility come by practice." He who "holds Ephraim by the arms, teaching him how to walk," is not less judicious.

There is no such thing as the "indorsement of virtue." Excellence of a high order may be and doubtless was our original inheritance. But virtue is "excellence *attained* by the resistance of evil." It is *acquired* excellence. The "rewards of virtue" has "reason in its name." But "rewards of communicated goodness" is a phrase without meaning. If, then, there were no evils to be encountered in human progress, how could there be any virtue, if no virtues have any reward? If no reward, what incentive to noble endeavor? Surely "He hath done all things well." His "covenant is in all things *ordered* and sure."

That the highest purposes for promoting the best interests of all classes is subserved by mutual burden-bearing is manifest from the repeated inculcation of that virtue in the inspired "manual of human duty and conduct." Every man is there admonished to look with equal gratification upon the success and welfare of another as upon his own. The bearing of one another's burdens is pronounced the "fulfilling of the law of Christ," the law of obedience to his precepts and of good will to men, which is a summary of the two tables of the Decalogue. A golden thread of this inspired and inspiring ambition runs through the whole texture of Scripture, and it is not without interest to observe how often it is closely interwoven with the happy foreshadowing of Him who, in the fullness of time, was to become the most lustrous exemplar of its supreme excellence.

When Elimelech and Naomi thought to improve their fortune by

that venture which is so often made, by migrating to a land of strangers, events seemed for a time to verify the correctness of their judgment and the wisdom of their decision. Their two sons found favor in the eyes of their new-found neighbors, and the household circle was increased and blessed by the accession of two Moabitish maidens, descended by a parallel line from the same parent stock—the house of Lot—and therefore possessed of the same traditional religion and regulated by the same customs and usages, which constituted a strong band of union. But there is an ebb-tide as well as a spring-tide in the affairs of men. The one is the inevitable sequel of the other.

The happy household of six was cleft in twain. Three were taken and three left. The strong men bowed themselves and left the trailing vines without support. And when they planted a tree “to wave over me” ’twas the “cypress dark,” and waved over three. Naomi wisely thought to return to her own kindred at Bethlehem. Ruth, not yet having made the discovery of modern days, that mother-in-law is a term of reproach, insisted upon uniting her fortunes with hers and still “clave unto her.” She made it her dutiful privilege in a land of strangers to minister to the comfort of one who had borne her a husband. She stood next to him whom she could no longer bless. She went, according to the custom of those days, to glean in the fields at barley-harvest. Her modest demeanor and charming person engaged the attention of the proprietor of the field; and he directed the reapers not to be over nice in gathering, but to drop some heads that she might not go home to her dependent mother empty-handed. When she came at eventide with her “bosom full of sheaves,” the mother, with glad surprise, asked how such fortune befell her; and she told the story of her providential acquaintance with their beneficent kinsman, Boaz. Naomi lifted up her voice in benediction upon him who “had not left off to remember kindness to the living and the dead.” And Ruth returned to glean again in the same fields and continued, by courteous invitation, to return thither daily “until the end of wheat-harvest.” Acquaintance ripened into friendship, and friendship into intimacy, and at length the generous Boaz gathered the beautiful Ruth as a sheaf of the choicest grain to his bosom. The fruit of this happy union, for four generations, unfolded in ever-increasing luster this noble beneficence in the ancestral bud. “And Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David, and David begat Solomon,”

and Solomon builded the Temple, resplendent with gold, and more resplendent with the glory of Him whose name it bore. This famous pile, the crowning feature of a "city compacted together, the joy of the whole earth," estimated to contain \$17,000,000 of gold, is the model and antitype of Masonic architecture, whose counterpart is springing here and there into majestic beauty, and seems not unlikely to become in due time a "joy in the whole earth."

David, the great-grandson of this marriage, which was no accident in history, was the greatest of the Theocratic kings. And the great grief of his pious life was that he could not be permitted to rear this monument of devout adoration to the "King of Glory."

"Surely, I will not go up to my bed nor enter into my house, I will not give sleep to mine eyes nor slumber to mine eyelids, until I have found out a place, a dwelling for the Lord of Hosts."

But to enlarge the boundaries of Israel to an extent not reached before, was to be the feature of his reign and the honor of its administration. This involved violence and bloodshed. And the Temple, which was to be removed far from the music and tumult of war, which was to "go up without the sound of an axe or hammer or any tool lifted up upon it" (because it was to symbolize the reign of the Prince of Peace), must also go up without any stain upon its Tyrian marble. To Solomon, therefore, was vouchsafed the honor of rearing its columns of beauty and laying its beams of grandeur. But David had wrought nobly in correcting the mischief of Saul's vicious reign, and in making ready to another's hand the abundant material. When he was "gathered to the sleep of his fathers" he "had done what he could." David's was the spirit of Masonry. Solomon's was its noble work. This line of Masonic descent was part of the line of Messianic descent. This monument of architectural beauty was spoiled in the havoc of the captivity by the ruthless king of Babylon. And when the "Greater than Solomon" "entered into the Temple and taught," less of luster flashed upon him aforetime; and when He "walked in Solomon's porch," its "marvelous greatness" begat less of awe than once it had. Nevertheless "the second Temple was the greater by reason of the glory that excelleth." The luster of his divinity lighted all its apartments and magnified all its dimensions. He did not borrow honor from it, but imparted glory to it.

Fellow-craftsmen, as much as you glory to-night in pronouncing the magic word "Ours" (and a well-earned glory it is) over the substantial building, from which, by your well-garnered generosity

you have lifted the gloomy veil of debt, never let it be forgotten that the Order is not to borrow its glory from its well-fashioned instruments, but its very temples are to receive their garniture of beauty from your well-ordered work. This, this is the "glory that excelleth."

After the singing of a hymn entitled "Farewell," the exercises were concluded with a benediction by the Rev. A. G. Cochrane.

Mount Hope Lodge, No. 260, Fort Ann.

R. W. EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: I send you copy of the address given by our Chaplain, on the evening of April 24th, at our thanksgiving services held in the M. E. Church, also a short note at head of programme.

If not sufficient for the object in view, please address me and I will see that you have a more explicit one.

Fraternally yours,

D. N. EMPEY,

Junior Warden.

PRESS REPORT.

Mount Hope Lodge, No. 260, observed the thanksgiving appointed by Grand Master Lawrence on the evening of April 24, with appropriate religious services in the Methodist Church. The floral decorations employed for Easter services were kindly left over for the occasion, adding much to the beauty of the scene. The singing was conducted by an impromptu choir, led by Charles DeGolyer, of West Fort Ann.

The services were opened with the doxology, "Be Thou, O God, Exalted High," followed with prayer and thanksgiving by the Rev. E. Marsh, Chaplain of the Lodge. The choir sang "Hail to the Day when Assembled in Union," after which the Grand Master's Address was read by W. J. Melvin Adams, Master. Then followed the singing of, "Hail! Brother Masons! Hail!" when Chaplain Marsh was introduced by the Master and thus addressed the assembly:

BRETHREN OF THE FRATERNITY, LADIES AND GENTLEMEN: Notwithstanding the object of our assembling has already been clearly and forcibly stated in the most excellent address of our Most Worshipful Grand Master Lawrence, read in your hearing by the honored Master of Mt. Hope Lodge, our beloved Brother Adams, we beg leave to present before you a little more in detail the occasion of this our rejoicing.

Forty-seven years ago, while the shadows of a bitter and relentless persecution were still hanging over our beloved Order, and the thunders were yet bellowing in the air, and while the occasional hiss of venomous serpents reminded the Craft that the days of slander and falsehood had not altogether passed away, a worthy brother proposed as the best answer that could be given to the wanton and cruel attacks of our enemies, to raise a monument of benevolence that should through all coming time tell the true story of the object of Masonry, and the spirit that actuates every genuine, honest and sincere Free Mason the world over, and all time through.

A Masonic Temple was to be erected that should contain a hall commodious enough for the annual assembling of the Grand Lodge of the State, that should of itself bespeak the devotion of Masons for Masonry, together with such other halls and rooms as might be needed for the accommodation of the craft in the city of New York, where it was to be located; and in connection with this a fund sufficiently large was to be raised and properly invested; that its income, joined with the income of this projected building, should maintain a perpetual asylum for the maintenance and care of unfortunate and indigent Masons, and the needy widows or orphaned children of deceased Masons.

Let me pause, right here, to remark that some people have sharply criticised the limitation of this benevolence to Masons and their families. It cannot be that those who indulge this criticism ever stopped to think that it is only patterning after that most beneficent instruction given by Jesus of Nazareth to his followers, when he bade them convey the blessed tidings of salvation to all the world, "Beginning at Jerusalem." The first duty of every man is at home. What would you think of a very benevolent man who was searching all the country over to find objects of charity—needy and suffering people, upon whom he might lavish his care and attention—while he left his wife at home uncared for, and his own children hungry and not properly clothed, suffering with want? Here is what the blessed Bible says about it: "He that provideth not for

his own, and especially they that are of his own house, hath denied the faith and is worse than an infidel." Now you would not charge as a fault upon wicked Free Masons that which Christians own as a virtue, would you? First take care of your own; then if you care for your own through pure, genuine love, you will be very anxious to render aid to any needy ones within your reach.

This then, was the foundation of the Hall and Asylum Fund in 1842. A few years later a Committee was appointed by the Grand Lodge to carry out this design, and a very modest plan of a building was presented, the estimated cost of which was only \$35,000. But when the Committee were ready to commence their work they found nearly \$350,000 in their hands, and money still pouring in from every direction. Of course their plans were enlarged; and intoxicated somewhat by the phenomenal success attending their work up to this point, they laid the foundation for a magnificent building on the corner of Sixth avenue and Twenty-third street, which cost, when completed, with all its furniture and appointments, about \$2,000,000. The building contains, in addition to the Grand Lodge Hall, eight magnificent Lodge-rooms, known and named as the Clinton, Livingston, Tuscan, Ionic, Corinthian, Composite, Doric and Austin rooms. Three of them, as you see, named after honored members of the craft, the remaining five bearing the titles of different styles of architecture. Besides these we may mention a large and well-filled library, and a very interesting museum of Masonic antiquities. In the library may be found the oldest living Mason, Adolphus Andreas, who was made a Mason at the same time and place as the beloved Lafayette, the first champion of American freedom in Europe, the companion and confidant of George Washington, from whom he derived that high regard for Masonry that led him to seek a personal acquaintance with its mysteries. Mr. Andreas is now almost a centenarian. Through various adverse influences the building was delayed in its construction and adornment, only being completed and dedicated in 1875, when a debt of nearly half a million of dollars was found to be upon it. Nearly every Mason in the State having taxed himself to the utmost to aid in its construction, felt unable to endure the drain any longer. Every man yielded to utter discouragement when made acquainted with these facts, and for a time it seemed probable that this grand monumental pile must inevitably sink beneath the crushing load of debt, and all the fond dreams indulged with regard to it vanish into thin air. With heroic energy, how-

ever, this monster burden was struggled with for a series of years, creating at times no little dissatisfaction and some dissension by the almost inevitable mistakes in its management. But when, in 1885, Frank R. Lawrence was chosen as Grand Master, he at once determined to pay off the debt. In this high and noble purpose he was ably seconded and efficiently aided by a corps of earnest and influential men, and now, in less than four years from the time of the inception of this effort, the seven hundred and seventeen Lodges of the State, with their seventy-five thousand members, are called upon to celebrate this marvelous release in religious services of thanksgiving and praise to Almighty God for his fatherly goodness manifested in aiding to secure this grand result.

It is very appropriate for Masons thus publicly to own their direct dependence upon the great Architect of the Universe—that which they themselves accomplish as well as that which is wrought for them without any agency or instrumentality of their own. For surely it was a Divine idea thus to place before the world as our only defense, our only apology, this monument of benevolence and loving kindness. We have now in addition to this grand building free from debt, about \$100,000 already raised with which to commence the erection of suitable asylum buildings, so soon as the location shall be determined upon. The entire income of the grand Temple building in New York, amounting to nearly \$50,000 annually, will be applied to the running expenses, while other productive funds well invested will soon be added to make this one of the noblest benefactions, one of the grandest monuments known on earth. It has long been the boast of Free and Accepted Masons everywhere, that no worthy brother in this Fraternity was ever suffered to pine in helpless want or unrelieved misery. None were permitted to die in an alms-house or the object of genteel charity. For with that spontaneous affection that springs from a true brotherhood the Mason responds with instant alacrity to the cry of distress wrung from the heart of a brother Mason, however humble, and leaving his own meal untasted, however hungry, and his own couch unpressed, however wearied he may be, until the hungry brother is fed and the tired brother laid down to rest.

Maligned, traduced, slandered; Masons refuse to answer save with that silent pointing to noble deeds and grand achievements. As an evidence of the exalted character of our Masonic institutions, let me mention a few of the honored names enrolled upon our records: Washington and Warren, Mad Anthony Wayne and ster-

ling brave old Israel Putnam (a living memorial of whom stands near us in Fort Ann), Marion, the Swamp Fox of South Carolina, and Richard Henry Lee, of Virginia. All were Masons, and so was the beloved Lafayette, whose tireless devotion won the undying love of every true American ; and the brave and brilliant Count Pulaski, whose "*Forwärts, bredern, forwärts !*" will be lovingly repeated as long as American history is read by America's sons. Thomas Jefferson, the statesman ; Benjamin Franklin, the sage and philosopher ; Robert R. Livingston, the scholar and jurist ; DeWitt Clinton, the grand old Governor of the Empire State, and the father of our internal system of water-ways—our grand canals ; Andrew Jackson, whose marvelous executive ability, unflinching integrity and devoted patriotism stood as a solid wall against the attempted secession and disunionism of his day ; Henry Clay, whose silver-tongued oratory held entranced an opposing and virulent majority in the halls of Congress, and compelled a respectful treatment of the right subjects he championed ; James A. Garfield, whose intrinsic merit lifted him from the tow-path to the White House, and whose martyr death will ever make his name dear to all the world ; these all were Masons, with a multitude more, the pillars of our glorious republic, the revered of all generations. I might extend the list into the Christian Church and show that some of her brightest ornaments and most honored representatives, from the highest Episcopal seat down through every grade of her ministry and membership, have proudly borne the name of brother in this Fraternity and worn the badge of a Mason.

Happy are we to-night, my friends, to celebrate this grand achievement with reverent praise and devout thanksgiving to Almighty God "from whom all blessings flow." These flowers, in their luxuriant beauty, are not more fair nor is their fragrance more sweet than the loving charity that builds such monuments as that over which we rejoice.

And now, in conclusion, let me say, to you, dear friends, who have honored us by your presence and mingled with us in our devotions, we extend our sincere and hearty thanks. And let me urge upon you, my dear brothers of the craft, the imperative necessity of cherishing the lessons of this sacred hour. Let us never forget the obligations we owe to that God whose name we have pledged ever to revere. Let us follow so closely the instructions of this Holy Book that lies upon every altar of Masonry, that the world around us may take note that we are not content with the

cultivation of a single virtue ; but let our charity be so broad and our lives patterned after a model so lofty and noble that the shafts of calumny and slander shall fall harmless at our feet. Let the universal brotherhood resolve on this, and it shall never again be possible for the testimony of self-confessed perjurers to produce a sentence of condemnation, nor shall the mere opinions of fanatics and cranks, who are wont to condemn everything they do not understand, arouse the fires of persecution as in the past.

The services closed with the doxology and the benediction by the Chaplain.

Lindenwald Lodge, No. 509, Stuyvesant.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

Lindenwald Lodge, No. 509, held a Special Meeting at their Hall, Wednesday evening, April 24, 1889, at the request of the Grand Master, for the thanksgiving of the relief of the debt. The Lodge was opened with prayer by W. . C. Peterson, Master, and followed by speaking, and the address of the Grand Master was read before the Lodge, then placed on file. Lodge closed in due form.

Yours fraternally,

FRANK E. HASKIN,
Secretary pro tem.

Niagara River Lodge, No. 785, Suspension Bridge.

Regular Meeting of Niagara River Lodge, No. 785, held at Suspension Bridge, N. Y., April 24, A. L. 5889, A. D. 1889.

Brethren present : W. . A. Hamilton Robinson, Master ; P. Moore, S. W. ; W. D. McEwen, J. W. ; N. E. G. Wadhams, Treasurer ; R. P. Slater, Secretary ; W. M. Blake, S. D. ; Gus J. Silverberg, J. D. ; Earl Buttery, M. C. ; and B. F. Poole, Acting Tyler.

Lodge opened in due and ancient form on Third Degree of Masonry, at 7:45 P.M. Minutes of last Stated Communication read for information of brethren present. In

accordance with an encyclical from the Most Worshipful the Grand Master of the State of New York, the celebration services, commemorative of the freedom of the Craft from debt, were then proceeded with. The Chaplain, W. Bro. Mentz, offered an appropriate prayer of thankfulness for the great benefits bestowed and objects accomplished. The Most Worshipful the Grand Master's congratulatory letter was then read by W. O. W. Cutler, and, on motion, the letter was ordered placed on file in the Lodge.

W. W. P. Mentz made a short address on the subject of the Most Worshipful the Grand Master's letter, and W. O. W. Cutler followed with an address on the same subject, and also read a full historical account of the foundation of the Masonic Hall and Asylum Fund, giving several interesting statements as to cost, receipts and an account of the several members of the craft who had contributed their energies towards the completion of and paying for the same.

The Doxology was then sung by the brethren present.

The Worshipful Master invited the brethren to partake of some refreshments that were prepared in a room convenient; this invitation was accepted, and thirty-two brethren seated themselves at a table where a bountiful spread, furnished by E. Hahn, was partaken of. After which, the following toasts were proposed and duly honored and acknowledged, as follows, viz.: "The President of the United States," O. W. Cutler and C. M. Dunlap; "The Most Worshipful the Grand Master of the State of New York," W. A. H. Robinson and W. W. P. Mentz; "The Day we Celebrate," R. P. Slater and E. E. Richardson; "The Prosperity of Niagara River Lodge, No. 785," W. A. H. Robinson and P. Moore; "The Ladies," M. A. Huyer.

The proceedings at the table were then closed by singing "Auld Lang Syne," and Lodge closed in peace and harmony at 11 P.M.

R. P. SLATER, *Secretary*.

Canandaigua Lodge, No. 294, Canandaigua.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In accordance with the direction of Frank R. Lawrence, Grand Master, Canandaigua Lodge, No. 294, held a Special Communication on the evening of the 24th inst., for the purpose of carrying out the programme suggested by the Committee appointed by the Grand Master in the event of the celebration of the payment of the Hall and Asylum debt.

The Lodge was opened on the Third Degree, at 7:30, by the Worshipful Master and a suitable number of the brethren present, and the Craft called from Labor to Refreshment until the sound of the gavel in the East, and repaired to the old Masonic Hall and adjoining Armory, where a programme arranged by a Committee regularly appointed by the Worshipful Master in accord with that suggested by the Grand Lodge Committee, was fully carried out ; after which the sound of the gavel in the East called the Craft from Refreshment to Labor, and the Lodge was closed without form.

Inclosed you will find printed slips cut from our village papers, which will give you a full report of the proceedings.

Fraternally yours,

FRANK A. DE GRAFF,

Secretary.

PRESS REPORT..

On Wednesday evening, the Masonic Lodges throughout the State of New York rejoiced over and appropriately celebrated the payment of the debt upon the great Masonic Temple in New York City. Canandaigua Lodge, No. 294, had made elaborate preparations for a Jubilee, and several hundred friends were invited to enjoy its hospitality at the old Masonic Hall and Armory in the McKechnie block. The rain which set in just at evening kept many away, but over six hundred people turned out to participate in what proved to be one of the most successful social events which ever occurred in Canandaigua.

The programme of exercises was made to conform to the suggestions of the Committee of the Grand Lodge, and was as follows :

1. Prayer, by W.:C. T. Mitchell, Master.
2. Singing, "Old Hundred."
3. Reading of the Grand Master's Address, by W.:C. T. Mitchell, Master.
4. Solo, by Miss Lines.
5. Piano Solo, by Miss Stevens.
6. Address, by Thomas H. Bennett, Esq.
7. Quartette—Mrs. J. W. Gale, soprano ; Miss Lizzie Neu, alto ; Ira N. Croucher, bass ; W. A. Brown, tenor.
8. Solo, by Miss Warner.

The able polished address of Mr. Bennett showed conclusively that his selection for that important duty was the best which could possibly have been made.

He spoke of the "welcome announcement that the grandest and most comprehensive charitable undertaking ever conceived by the Masonic Fraternity of any jurisdiction was an accomplished fact ; that the indebtedness of the Masonic Hall and Asylum Fund had been completely discharged." He called attention to the fact that at the last session of the Grand Lodge it was determined, in case the debt should be paid before another Communication, the event should be fittingly commemorated, and after reading the Grand Master's letter and reviewing the arrangements for the event he continued :

"To the guests of Canandaigua Lodge, No. 294, of Free and Accepted Masons, not members of the Craft, but who are most cordially welcomed upon this joyous occasion, I desire to say that I have read the substance of the Grand Master's letter, and the recommendations of the Committee for the purpose of emphasizing the fact that, while this is a day of rejoicing in every one of the seven hundred and seventeen warranted Lodges of Masons, located in nearly every considerable village and city within the limits of this great State, it is also, by appointment and universal agreement of the Fraternity in this vast jurisdiction, primarily a day of praise and thanksgiving to the Supreme Grand Master of the Universe, not only for the innumerable blessings and comforts which we, as Masons, enjoy, but especially that He has seen fit to lead us, even as He did the children of Israel, out of the house of bondage—

through the Red Sea of financial disasters and difficulties—through the weary journeyings for nearly forty years in the wilderness of doubt, gloom, darkness, despair, and apparently hopeless debt, into the Canaan of prosperity and peace, and at the last graciously crown our pious and charitable undertaking with complete and signal success. The great task is done. The last dollar is paid. The Fraternity in this jurisdiction is emancipated from the galling bondage of debt, willingly incurred, indeed, in the great and sacred name of Charity, but none the less a grievous and well-nigh crushing burden. * * * * * The occasion of our meeting is one of universal joy, and yet it is very meet, right, and our bounden duty as Masons, that every part of our broad jurisdiction should at this time echo with one acclaim of praise and thanksgiving to the Most High God, who in His own good time and His appointed way hath wrought out our mighty deliverance. Let no one be surprised, therefore, that the exercises of this evening have been commenced by prayer and praise, not only pursuant to the recommendations of the Grand Master as the acknowledged head of the Craft, but rather in pursuance of a vital and ever-living principle of Free Masonry. Let it at once be understood that the foundation-stone of Free Masonry is the expression and inculcation of a fixed belief in the Supreme Being. * * * * * Let it also be understood that Free Masonry is never Godless, never anti-Christian, and never sectarian. * * * * * Our doors are never open to the atheist, nor to ‘the fool who hath said in his heart there is no God.’

“Fitting it is, therefore, that these commemorative exercises should commence with prayer and praise, and that Masons throughout the jurisdiction should unite in giving to God the glory of the consummation vouchsafed to us in the latter days. * * * * * The natural inquiry to which this occasion gives rise, viz.: ‘What mean ye by this service?’ finds its ready answer in these words: ‘A completed Masonic charity.’ * * * * *

“Free Masonry is indisputably the oldest human institution known among mankind. Contemporary with the elder civilizations, dispersed ages ago throughout all lands and peoples, inculcating the pure principles of Faith, Hope, Charity, Fortitude, Prudence, Temperance, Justice, Brotherly Love, Truth, Morality and Virtue, it has ever claimed and received, and now claims and receives the homage and fealty of the good, the wise, the virtuous and the noble.”

He next considered the origin and history of the Order, calling

attention to the claims of different writers, and tracing the authentic history of the craft from the building of King Solomon's Temple. He next directed the attention of his hearers to "Masonry as it has taken root and flourished in the soil of the great State of New York."

"The origin of Masonic Lodges in the present territorial limits of the State is somewhat obscure. It is certain, however, that a number of Lodges, scattered from the city of New York along the Hudson river as far north as the city of Albany, and at various military and trading posts, some deriving their charters from New England, and some direct from the Grand Lodge of England, were in existence prior to the year 1737." He gave an interesting review of the early history of the Grand Lodge of the State, and referred appropriately to Washington. "Six days hence," he said, "the people of the United States are called upon by proclamation of the President of this great nation to observe the 30th day of April, 1889, as a day of thanksgiving and prayer, in that on the 30th day of April, 1789, at Federal Hall, in the city of New York, George Washington, 'first in war, first in peace, and first in the hearts of his countrymen,' and also first among American Masons, was inaugurated the first President of these United States. Thirteen years before, Chancellor Livingston had been appointed one of the Committee of five to draft the immortal Declaration of Independence. He was the staunch and intimate friend of Washington, who selected him to administer the official oath. Just before the oath was to be administered it was discovered that no Bible was in Federal Hall. Luckily, Livingston, still Grand Master of Masons, knew that there was one in St. John's Lodge in the City Assembly-rooms near by. A messenger, Major Jacob Morton, then Grand Secretary of the Grand Lodge, was dispatched to borrow the Bible, which is, to-day, the property of the Lodge." In closing, he said, "In the great work, begun, continued and ended in the name and cause of Masonic charity we are here assembled to commemorate, let us consecrate ourselves to nobler and still higher efforts in the cause of humanity, and above all let us learn anew the great lesson so tersely put by St. Paul: 'Though I speak with the tongue of men and angels and have not charity, I am nothing worth.'"

It is needless to say that the address was listened to throughout with great interest and rapt attention. The vocal and instrumental music was very highly appreciated, and about six hundred people who partook of supper were bountifully fed. Throughout the even-

ing the rooms presented an interesting picture of joy and gaiety, and the occasion will be long remembered by all who were fortunate enough to be participants.

Sodus Lodge, No. 392, Sodus.

In compliance with the suggestions of Grand Master Frank R. Lawrence, a large number of the members of Sodus Lodge, No. 392, met in Masonic Hall on the evening of Wednesday, April 24th.

Punctually at 8 o'clock, the gavel of the Master called the Lodge to order.

The services of the evening commenced with a beautifully-worded prayer by Bro. Rev. H. S. Dennis, giving thanks for the past achievements of Masonry in the State of New York and its unexampled prosperity, and closed with a fervent appeal to the Great Architect of the Universe for the future success of the Masonic Home, and invoking Divine wisdom on all those who may be called upon to oversee and direct the work.

The prayer was followed with the Doxology, in the singing of which most of the members joined.

The Address of the Grand Master was then read and listened to with rapt attention by all present. His statement that there was one hundred thousand dollars in the hands of the trustees toward building the Asylum, elicited marked approval.

Brief addresses were then delivered by several of the brethren and Past Masters, congratulating the Fraternity on the final extinction of the Hall and Asylum indebtedness, and more particularly in being favored with the selection of one as Grand Master, who is not only fully capable of conducting the intricate and varied affairs of Masonry in the Empire State, but possesses in a marked degree that tact and energy necessary to guarantee the full and complete accomplishment of the Asylum project.

It was then moved and seconded that the Secretary, W.

G. Thirkell, prepare a report of the proceedings, to be forwarded to the Grand Secretary and for insertion in our local paper, and thus terminated one of the most satisfactory and pleasing meetings ever held by the Masons of Sodus.

W. G. THIRKELL, *Secretary.*

Pultneyville Lodge, No. 159, Williamson.

Pultneyville Lodge, No. 159, ever loyal to Masonry, celebrated the payment of the Hall and Asylum debt in a very pleasant manner on the evening of April 24th. Recognizing the fact that their families, also the widows and orphans of deceased brethren, should be interested in this great matter, the doors of the Lodge were thrown open, and, although the rain poured down in torrents, a goodly number were in attendance.

Promptly at 8 o'clock the gavel of the Master called to order, and the Orchestra rendered an overture from "Faust"; after which all joined in singing the Doxology. The Master, after a few well-chosen remarks on the object of the meeting, proceeded to read the address of M. : W. : Frank R. Lawrence, Grand Master, which was listened to with the deepest attention. This was followed by another choice selection of music from the Orchestra, and then Miss Edith Tufts favored the company with a fine recitation. Another piece of music closed the exercises, which were followed by a social and refreshments of ice-cream, oranges and bananas.

Altogether the occasion was a very enjoyable one, and will long be remembered by those who were present.

W. W. SHIPLEY, *Master.*

Deposit Lodge, No. 396, Deposit.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO. : On the 24th of April, A. L. 5889,

Deposit Lodge, No. 396, convened at Masonic Hall, in the village of Deposit, N. Y., and commemorated the emancipation of the Lodges of New York State from debt, with the following order of exercises :

1. The Lord's Prayer, by the Lodge.
2. Singing the Doxology.
3. Reading the Address of Grand Master Lawrence, by the Secretary.
4. An Address by the Master of the Lodge, followed by remarks of brethren.

Respectfully reported,

J. W. KNISKERN, *Secretary*.

Dover Lodge, No. 666, Dover Plains.

In obedience to requirements of the Grand Master's circular, Dover Lodge, No. 666, and invited guests, met at the Lodge-room, Dover Plains, N. Y., on Wednesday evening, April 24, 1889.

Present: W. Andris Brant, Master; George L. Dutcher, S. W.; James E. Waite, J. W.; C. F. Segelken, Secretary; C. J. Waite, S. D.; J. Fiero, J. D. *pro tem.*; A. E. Bangs, Chaplain; A. Bressett, Tyler.

At 8 P. M. the Worshipful Master called the assemblage to order and announced the object of this public gathering, it being that of giving thanks to the Almighty God and an expression of joy that the heavy burden of debt, which has rested so long over the Masonic fraternity of this State is at last paid, and that there is now a bright prospect of having, in the near future, a Masonic Asylum for our poor and needy. The brethren were accompanied by their wives and friends, and fairly outdid themselves this evening.

There were over sixty Master Masons present, and their friends to the number of two hundred attended. The exercises were held in the Lodge-room, beginning precisely at 8 o'clock with prayer by the Rev. L. B. Scott,

followed by singing "Old Hundred." The Grand Master's Address was read by Chaplain A. E. Bangs, and was listened to with eager attention. Bro. Thomas Hammond explained the debt and its payment in an interesting way, when the Master and others delivered short and pointed speeches. Bros. D. Hanna and C. J. Waite read Masonic poems. During this time there had been sung four quartettes, two solos and one duet, sandwiched between the exercises, making it one of the most fascinating gatherings the Masons ever held here.

The Choir consisted of Bros. John Williams and A. E. Bangs, the Rev. A. E. Scovill, Mrs. A. E. Bangs, Mrs. L. B. Scott, Mrs. J. D. Cameron, Miss Amelia Dutcher and Mrs. W. J. White.

The inner man was satisfied by a fine supper after all this, and it was indeed a night of rejoicing long to be remembered by every Master Mason present.

Our brethren from Pawling, and their wives, some forty in all, came by special train.

It was a fine evening, and those from a distance had a pleasant drive homeward.

Bros. John Fiero, A. E. Bangs and F. P. Hoag were the Committee of Arrangements for this party, and they left nothing undone.

A vote of thanks was tendered to said Committee and the Choir.

Rev. M. R. Lent was the orator of the day, and delivered an interesting Masonic discourse, which was listened to with much interest.

C. F. SEGELKEN, *Secretary*.

Pelham Lodge, No. 712, City Island.

R. W. EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: The Jubilee service of this Lodge was very successful. It was held in the Trinity

M. E. Church of this place, which was comfortably filled by a very attentive audience. The meeting was presided over by the Rev. Bro. W. P. Estes, who opened with prayer. Then "Old Hundred" was sung. The reading of the Grand Master's address, by Bro. Thomas McCrosson followed. The audience then sang "The Star of Bethlehem." Rev. Bro. Estes then delivered a very eloquent address, which made a great impression on those present. The service was closed by the singing of the Thirtieth (or Closing) Ode.

Respectfully,

CHARLES A. CROUCH,
Secretary.

Alexandria Lodge, No. 297, Alexandria Bay.

On Wednesday evening, April 24, 1889, agreeable to the order of our Grand Master, Frank R. Lawrence, the members of Alexandria Lodge, No. 297, accompanied by their wives and a few invited friends, met at their hall to commemorate the emancipation of the Fraternity from the fetters of debt. At 8 o'clock P. M. the meeting was called to order by the Worshipful Master, A. H. Houghton, after which the following programme was presented :

1. Prayer, by Rev. C. P. Evans.
2. Singing, "Old Hundred," by Choir.
3. Opening Address, by W. A. H. Houghton, Master.
4. Reading Grand Master's Address, by Rev. C. P. Evans.
5. Singing, by the Choir.
6. Address, by W. William M. Thomson.
7. Singing, "Level and Square," by Choir.
8. Address, by Rev. C. P. Evans.
9. Singing, "Home, Sweet Home," by Choir.
10. Benediction.

E. E. WORTHEN,
Secretary.

Joseph Enos Lodge, No. 318, Rushford.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In regard to the exercises on the 24th ult., I will say the programme prescribed was carried out, after which Bro. E. C. Gilbert gave us a history of the Hall and Asylum Fund, from its first conception up. Brother Fraser and others gave select readings.

On the whole, we had a very enjoyable time.

Yours, etc.,

D. H. BROOKS,
Secretary.

Noah Lodge, No. 754, Altamont.

R. . W. . EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR : Noah Lodge, No. 754, observed April 24th, the day set apart by the Grand Master, in the following manner :

Prayer, by Rev. J. S. Harkey, Chaplain.

Singing, "Old Hundred."

Address of Grand Master.

Singing.

Address, by Rev. T. D. Walker, of Richmondville, N. Y.

Singing.

Address, by Rev. J. S. Harkey.

Singing, "America."

Benediction.

Fraternally yours,

I. KNOWER STAFFORD,
Secretary.

Southern Light Lodge, No. 725, Breesport.

M.:W.:FRANK R. LAWRENCE,

Grand Master :

DEAR SIR AND BRO.: At your request, our Lodge made a celebration to commemorate the payment of the Hall and Asylum debt, and we were very happy that such was the case. At one of our stated meetings we voted to join with our sister Lodge, Horse Heads Lodge, No. 364, and on the evening of the 24th of April a goodly number of our brethren joined with them in their hall, at Horse Heads, and had a pleasant time.

Yours fraternally,

JOHN NICHOLS, *Secretary.*

Geneseo Lodge, No. 214, Geneseo.

PROGRAMME.

W.: John Young, Master, in the East.

1. Opening of Lodge at 7 : 30 P.M.
2. Reception of Avon Springs Lodge, No. 570 at 7:45 P.M.

SERVICES AT 8 O'CLOCK.

3. The Lord's Prayer.
4. Music.
5. Reading of Grand Master's Address.
6. Music.
7. Address by M.:W.:W. A. Brodie, P. G. M.
8. "Old Hundred."
9. Closing of Lodge."
10. Banquet at Wallace House, followed by short speeches.

ADDRESS BY M.:W.:WILLIAM A. BRODIE.

WORSHIPFUL MASTER AND BRETHREN, MEMBERS OF GENESEO LODGE, NO. 214, AND OUR GUESTS, MEMBERS OF AVON SPRINGS LODGE, NO. 570: It is well that to-night we grasp fraternal hands and rejoice that the in-

debtedness of the Masonic Hall and Asylum Fund has been completely discharged, and as with our 75,000 brethren throughout the State we swell the universal acclaim of praise and thanksgiving to the Most High, we do well to recognize His hand in it, as has been done in the Memorial Medal recently issued, commemorative of the event, by the words inscribed in the outer circle, "The hand of the Lord hath wrought this," and with all appropriateness may we unite our voices in singing :

" Be Thou, O God, exalted high,
And as Thy glory fills the sky
So let it be on earth displayed,
Till Thou art here, as there, obeyed."

Brethren within sound of my voice have said, " We have no right to celebrate and rejoice, because we have not paid our proportion of the debt" ; but every true man and Mason can rejoice over a grand accomplishment whether he has done his full share or not, and I know that every brother present to-night has given both voluntary and enforced aid in this work—voluntary, by contributions which the records show have come from both Lodges here represented, and enforced because the law has by each of these Lodges always been observed—therefore, with all appropriateness may we individually and unitedly "rejoice and be glad." As in the invitation extended to me to address you on this occasion the subject matter was left to my choice, I felt that an address historical would be the most useful and helpful, as very many of the younger brethren have little knowledge concerning the Hall and Asylum Fund. I am aware that such an address, dealing so largely with figures, must necessarily be dry, yet I trust it will not be found to be without some interest to every brother present.

The history of the Hall and Asylum Fund begins in 1843, but the desire for a Masonic Home on the part of the Grand Lodge of this State antedates that time many

years. Some interesting movements were made toward this end from time to time, and it will not be out of place to note some of them in this connection. On June 18, 1817, the Grand Lodge, which previous to this time had its official center at such places in the city of New York as were temporarily engaged for that purpose, and feeling the want of a permanent place of abode, asked the City Corporation for a lease of vacant apartments in the Almshouse—the request was not granted. At this day such a request seems strange, but then no suitable public halls existed at central points within the city limits, and it is quite probable that in this action there was in the minds of the members of the Grand Lodge a connection with the cause of charity so dear and precious to them.

On September 2, 1818, another step was taken by the Grand Lodge which, at this day would strike many as passing strange—but it must be borne in mind that standards of morality have changed in seventy years, and some things which to-day would not receive the sanction or approval of leaders in moral movements were then countenanced by men of the highest moral and religious standing, as well as having the sanction of law. The action referred to was the appointment of a committee to make application to the Legislature for an act authorizing the Grand Lodge to raise funds by lottery for the erection of a Masonic Hall. On the 15th day of December, 1819, a committee was appointed to select a site for the proposed building, and the following March reported the location of three sites in Grand street as suitable, but in June further reported that neither of these was for sale. The Committee on the lottery plan never took any definite action and was discharged in 1821.

The history of the craft in this jurisdiction for the two decades following, though a sorrowful one and recording struggles and persecutions on the part of those who adhered to the beloved institution unparalleled, yet discovers a strong desire for and determination to procure a

Grand Lodge home. This spirit it was that led our beloved Worshipful Brother Walter Smith to find a home for Comet Lodge during those dark days underneath his cobbler's bench at his home on Main street in this village. We have repeatedly heard that a humble brother, dependent upon his labor for his daily bread, inaugurated the enterprise of the "Hall and Asylum Fund" by laying a silver dollar upon the altar as the first gift. That brother was Greenfield Pote, of New York City, then Grand Tyler of the Grand Lodge, and there is reason to believe that this was indeed the first contribution paid to that fund. And, thank God! he lived to see the Hall completed. But the official record is, that on June 7, 1843, the following memorial, subscribed by one hundred brethren, and contributing upwards of three hundred dollars, was presented in Grand Lodge, praying that action be taken for the creation of a fund for the purpose of erecting a Masonic Hall and Asylum :

"To the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York :

" R. . W. . and Brethren—We, subscribers, deeply impressed with the desire of placing our institution in a position of permanent honor and usefulness, most respectfully present for your consideration the necessity of taking immediate and active measures for raising a fund sufficient to accomplish the following objects :

" 1. The erection of a Hall in the city of New York for Grand Lodge and other Masonic bodies.

" 2. The founding of an asylum for worthy decayed Masons, their widows and orphans.

" For the accomplishment of these noble purposes we invoke your honorable body to use your influence with the brethren of this State, by sending forth a suitable appeal to their liberality, and by constituting proper agents to solicit and receive contributions.

“ In testimony of our own sincerity and confidence in the ability of the Fraternity of the State of New York, we ask your acceptance of our own subscriptions in cash, and promise to pay annually hereafter till the works be completed something toward the necessary fund.

“ It is our desire, if the Grand Lodge accept our offering, that the fund thus raised be carefully invested by the Trustees of the Grand Lodge, and preserved for the especial purposes set forth, until the Grand Lodge shall decide that a sufficient fund has accumulated for the completion of the first object, to wit : The erection of a grand hall, free from incumbrance ; after which the same means be continued until the second object can be in like manner put in operation.

“ All of which is respectfully submitted.”

The report and recommendation were unanimously adopted, and subsequently, on March 5, 1845, Trustees of the “ Hall and Asylum Fund ” were elected by Grand Lodge, and so continued to be annually chosen until the act of incorporation made the elective Grand Lodge officers such Trustees.

I do not deem it necessary or advisable to trace the history of the Hall and Asylum Fund year by year, but will call your attention to its condition at certain periods marked as epochs by some important event.

On June 10, 1853, at the annual session of Grand Lodge, at which Bro. W. W. Killip represented Geneseo Lodge by proxy, an interesting report of the Trustees was made, which, under the then existing circumstances—pending litigation over the custody of this very fund, growing out of the rival Grand Lodges that for a few years had existed in this State—is a marked exhibition of that charity “ which thinketh no evil,” and which every true Mason should exercise. The fund was in the hands of those claiming to be Trustees thereof, not recognized by the Grand Lodge, and yet the real Trustees report as follows:

“ This fund consisted on the 5th of June, 1849, according to a report of the last Trustees, made at that date, of funds received since the last annual statement, from revenue and interest, \$1,462.67.”

Up to June, 1850.	\$1,181.72
Up to June, 1851.	1,253.03
Up to June, 1852.	890.90

. And the fund was invested and held as follows :

Ohio State Stocks, 6 per cent. interest.	\$4,350.13
Penn. State Stocks, 5 per cent. interest.	2,850.00
In Manhattan Savings Bank.	1,000.00
In Seamen's Savings Bank..	334.28
In Bowery Savings Bank.	499.00
In hands of John Horspool.	746.72
	<hr/>
	\$9,780.13

“ The persons claiming and exercising control of said fund, and who withhold it from this Grand Lodge at this time, are James Herring, John Horspool, Isaac Phillips, Edward Cooke and Robert Roberts, and they evince no disposition to surrender it, but on the contrary, a determination to retain and control it, at least until the determination of the present litigation.

“ We are gratified in being enabled to assure the Grand Lodge that the fund has undergone no diminution, which was at one time much apprehended, and we have every reasonable assurance, under the circumstances, upon which to found the belief that it will not be diverted from its object or suffered to diminish, but will continue to accumulate, in a safe manner, until the litigation is determined.”

The next report, which marks an epoch in the history of the fund, was made to the Grand Lodge, June 7, 1859, in which the Trustees acknowledged the receipt from the late Trustees of said fund in cash.\$10,967.98

Less amount refunded to late Grand Lodge by order of the committee to arrange the de- tails of settlement of the difficulties of 1849.	\$1,944.33
Balance.....	\$9,023.65
And amount accumulated by the Grand Lodge during the existence of the two Grand Bodies.....	18,970.41
Total.....	\$27,994.06

This condition of affairs I consider most remarkable. For a decade there had existed two antagonistic Grand Bodies, each claiming exclusive jurisdiction in the State, and yet, when coming together, there is found intact this fund, both bodies having considered it too sacred to be used for any other purpose than that originally intended. Five years later the trustees reported the fund as having reached the sum of \$49,402.14. In the same report the Grand Lodge is informed that, on April 21, 1864, the Legislature of the State of New York had passed an act of incorporation by which the Grand Master, Deputy Grand Master, the two Grand Wardens and Grand Secretary are made the Trustees, and are authorized to hold real and personal estate to the value of \$500,000. Sec. 4th of this act was as follows :

“It shall be the object of the corporation, hereby created, to build and maintain a Masonic Hall in the city of New York, for the meetings of the Grand Lodge or the General Assembly of Masons, and for the accommodation of other Masonic bodies or other associations, and out of funds derived from the rent or income thereof, or other sources, to build, establish and maintain an asylum or asylums, a school or schools, for the free education of the children of Masons and for the relief of worthy and indigent Masons, their widows and orphans.”

The act was subsequently amended, authorizing Trustees to hold real and personal property to the value of

\$2,000,000, and Chapter 350 of the Laws of 1877 further amended the act by providing for the election by the Grand Lodge of three Trustees, and that no officer of the Grand Lodge shall be eligible. Since that time the fund has been managed by Trustees chosen with special reference to their fitness for such responsibility, and none can truthfully say that their management has not been on business principles and in the line of the wisest economy, and they are, with hardly an exception, deserving of the deepest gratitude of the Craft.

At the same Annual Communication of the Grand Lodge, the constitution was amended so that for every person initiated into a Lodge \$3.50 should be paid to the Grand Lodge, \$3.00 whereof should be appropriated to increase the Hall and Asylum Fund. During the following year the fund was largely increased. An appeal was issued to the Lodges throughout the State by M. W. Clinton F. Paige, Grand Master, under date of November 15, 1864, to which I am proud to say Geneseo Lodge, No. 214, responded, and vividly do I recall, when in June, 1865, I for the first time was a member of the Grand Lodge, representing Geneseo Lodge as its Junior Warden, with what enthusiasm the contributions of Lodges and individuals were announced from the floor of the Grand Lodge after the report of the Trustees had been presented.

The report showed the fund to be \$74,310.72, and also announced the purchase of property at the corner of Grand and Crosby streets, for the sum of \$120,000, which was approved. The annual report one year later showed the total receipts to have been \$117,293.19, and the only payments as follows :

Commission on sales, stock and interest,	\$148.94	
Revenue stamps and searches.....	240.00	
Insurance on building.....	50.00	
Repairs on building.....	118.35	
	<hr/>	\$557.29
Net receipts.....		<hr/> \$116,735.90

And this was represented by :

\$100,000—paid on account of purchase.
 13,100—invested in 7-30 U. S. bonds.
 500—invested in 5-20 U. S. bonds.
 3,135.90 in banks.

During the following year, \$50,881.66 was added to the fund by the Masonic Fair inaugurated by the brethren of the Metropolitan districts, and the fund in June, 1867, had reached the sum of \$204,552.18. During the following year, the property at the corner of Grand and Crosby streets was sold, at an advance of \$43,000, and the fund had reached the handsome figure of \$284,167.87. The following year the property at the corner of Twenty-third street and Sixth avenue was purchased at a cost of \$340,000, and at the annual session of the Grand Lodge in 1870, the Trustees reported that property owned by the Craft free from incumbrance, and with cash in bank, \$44,887.58. I find by the records, that during the year preceding the report above referred to, that our guests this evening, Avon Springs Lodge, No. 570, and our own Lodge were contributors to the fund.

The corner-stone of the Masonic Hall was laid by M. : W. : James Gibson, Grand Master, on Wednesday, June 8, 1870, with most impressive ceremonies, and it was dedicated June 2, 1875, by M. : W. : Ellwood E. Thorne, Grand Master. This record would be incomplete did I not mention that while the "home was in building," a second Fair was held by the brethren of the Metropolitan districts, which netted the fund the handsome sum of \$41,005.84.

At the Annual Communication held June, 1876, a detailed statement of all receipts and expenditures from 1843 to May 1, 1876, examined and verified by a committee of expert accountants appointed for that purpose, was presented, and from such report I take the following figures :

Total cost of ground and building.....	\$1,243,953.78
Total cost of furniture.....	94,458.52

Sundry expenses attending the purchase of the property, erecting the building, ne- gotiating loans, interest on same and care of property as shown by reports each year.....	\$251,850.66
Total expenditures.....	\$1,590,262.96
Total receipts.....	1,596,702.33
Leaving cash on hand.....	\$6,439.37

In the total receipts as given above are included the loans made for building purposes, amounting to nearly \$800,000.

In the new Constitution and Statutes, adopted by the Grand Lodge, June 6, 1873, Sub-division 9 Section 40 of Article VII, was as follows: "Every Lodge shall pay for each of its members annually, for the period of five years, fifty cents, which shall be appropriated to the Hall and Asylum Fund," and at the expiration of the five years this sub-division was amended by striking out "for the period of five years." This is the "fifty-cent tax" measure which has been so much criticised, but which is legislation absolutely free from unjust discrimination, and has proved to be most wise and beneficial.

I am sure you will excuse a personal reference in connection with the work of raising funds for the building, a work to which I believe I may look back with pardonable pride. During the second year of my service as D. D. G. M. of the Twenty-second Masonic District, M.:W.: Christopher G. Fox, Grand Master, and under his advice and counsel, I visited twenty-eight of the thirty-one Lodges in the district, and in each gave an address on "Masonry and its Moral Teachings," with an appeal on behalf of the Hall and Asylum Fund. As a direct result of that appeal the following Lodges, within that year, contributed to that fund:

Olive Branch, No. 39; Union, No. 45; Valley, No.

109 ; Phoenix, No. 115 ; Mount Morris, No. 122 ; Yonondio, No. 163 ; Geneseo, No. 214 ; Mount Vernon, No. 263 ; Keshequa, No. 299 ; Union Star, No. 320 ; Constellation, No. 404 ; West Star, No. 413 ; Northfield, No. 426 ; Attica, No. 462 ; Fairport, No. 476 ; Genesee Falls, No. 507 ; Henrietta, No. 526 ; Avon Springs, No. 570 ; Germania, No. 722.

Without detaining you with further details of reports of the Trustees of the Hall and Asylum Fund, I give you the bonded debt as it stood from year to year from the dedication of the Hall until the election of the present Grand Master :

June 1, 1876.....	\$794,015.00
“ 1, 1877.....	774,010.00
“ 1, 1878.....	738,860.00
“ 1, 1879.....	710,000.00
“ 1, 1880.....	670,000.00
“ 1, 1881.....	636,500.00
“ 1, 1882.....	606,000.00
“ 1, 1883.....	576,000.00
“ 1, 1884.....	553,500.00
“ 1, 1885.....	473,000.00

The last-named sum represented the bonded debt when your speaker retired from the Grand Mastership, and in my address to the Grand Lodge I spoke of it in these words :

“ To reduce this large debt, or to provide ways and means to meet it at maturity with the least possible burdening of the Fraternity, should, and no doubt will, be the study and aim of the Trustees, and it is our duty, as members of the Grand Lodge, to hold up their hands in this all-important work. To this end, then, let us bend our energies ; let criticisms which are only for the sake of criticism drop ; let the errors of the past cease to be the staple of our conversation concerning this grand work, and with the ultimate design of the fund—the

Asylum—ever in view, let our best thoughts and best work be devoted to its accomplishment.”

Hopeful and full of confidence as I was as to the ultimate result, the results under the leadership of Frank R. Lawrence have exceeded the hopes of the most sanguine. Confronted with the cloud of debt hanging over us as a pall; with coldness, adverse criticism and open opposition; with serious legal difficulties in the way, and with a “hope deferred” for forty years which “maketh the heart sick,” he brought to the great task a keen mental vision and a buoyant spirit which enabled him to look through and rise above the cloud; an indifference to coldness and adverse criticism; a will to overcome all opposition; splendid executive abilities, and a mind legally trained and fertile in expedients, until to-night we rejoice in the realization of that “hope” so long deferred.

Immediately upon assuming the duties of his high office, the Grand Master began the good work, and when the Grand Lodge met in June, 1886, he had ready for presentation to that body a plan so well digested and so manifestly just that it promptly received the approval of the Grand Lodge, and became a part of the Constitutional law. The plan embodied in it these four elements: “The abolition of the per capita tax upon the complete payment of the existing debt; the immediate exemption from that charge of every Lodge paying its ratable share; a provision to entitle Lodges which have contributed during the past year to the benefit of such contributions; and a further enactment requiring the concurrence of the Craft before any future tax shall be created.”

As Chairman of the Committee on Hall and Asylum Fund, I had the honor to present to the Grand Lodge the following proposed legislation embodying these elements, and the recommendation as to their adoption, which received the most decided approval of that body:

Amend Section 40 of the Constitution by adding a new sub-division, to be known as Sub-division 10, and to read as follows:

“ 10. Whenever the indebtedness of the Trustees of the Masonic Hall and Asylum Fund, existing on the first day of June, 1886, shall be fully paid, the annual payment required by Sub-division 9 of this section shall cease.

“ Any Lodge which shall have paid all sums due from it to the Grand Lodge, may pay a sum equal to \$6 for each of its members, upon the number of members reported by it as of December 31, 1885, and upon so doing shall from the end of the then current year be released and exempted from the said annual payment now required by said Sub-division 9.”

Also, amend said Section 40 of the Constitution by adding a further sub-division, to be known as Sub-division 11, and to read as follows :

“ 11. All sums paid by any Lodge, or by any of its members, and included within the statements of the Grand Master, dated respectively May 24, 1886, and June 6, 1886, and all sums hereafter voluntarily paid or contributed by a Lodge or its members, to be applied to the payment of the indebtedness of the Masonic Hall and Asylum Fund, shall be deemed payments on account of the aforesaid per capita sum of \$6, and whenever such contributions made by any Lodge or its members shall amount in the aggregate to the aforesaid sum of \$6 for every member of said Lodge, upon the basis of its membership on the 31st day of December, 1885, such Lodge shall from the end of the then current year be entitled to the exemption provided for in the last preceding sub-division.”

Also, amend Section 40 of the Constitution by adding a new sub-division to be known as Sub-division 12, and to read as follows :

“ 12. No new charge shall hereafter be imposed upon the Lodges or their members for the benefit of the Masonic Hall and Asylum Fund, except by an amendment to this Constitution, which shall not be valid until it shall have been submitted to and adopted by three-fourths of all the Lodges, and this sub-division shall in

no wise be amended except by the vote of the same number of Lodges."

Section 10 has since been amended by striking out the first sentence thereof.

Brethren, in the words of our beloved Grand Master, "The great task is done. The last dollar is paid. We are free!"

The last bond was cancelled by the Trustees on the third day of the present month. But this is not all; for, in addition to the payment of the debt, a fund of nearly \$100,000 is on hand, of which upward of \$75,000 is the result of the grand fair of 1887, with which to commence the building of an asylum. Why, then, should not "the humble and heartfelt thanks of the Craft be rendered to the Great Architect of the Universe for all His mercies, and especially that He has vouchsafed to us such great and perfect success in our latest undertaking, whereby we are relieved from a grievous burden, our capacity for usefulness is infinitely enlarged, and our material resources are finally consecrated to His work"?

In concluding this address, I feel that you would not excuse me if I failed to refer more particularly than I have yet done to our noble leader in this great work, Most Worshipful Frank R. Lawrence, Grand Master of Masons in the State of New York. In more than a century's life of this Grand Lodge, illustrious names as Grand Masters have been inscribed on our banners—Robert R. Livingston, De Witt Clinton, Daniel D. Tompkins, Reuben H. Walworth, and others of fragrant memory, are names not unknown or unhonored in our nation's as well as our State's history, but to none of them do we owe the debt of gratitude that we owe to our present Grand Master, nor will any of those names be inscribed higher on the roll of honor than his. I have already referred to some of the characteristics of the man, which eminently fitted him to lead to victory, but withal he possesses the virtue of modesty and seeks not glory and honor for their own sake.

A handsome memorial medal, in bronze, has been struck, commemorative of our freedom from debt, the face of which is the seal of the Grand Lodge, which is as follows : In the outer circle are the words, "Grand Lodge of the State of New York," and in the center is a cross, with a wreath around it, and within it are a lion, lamb, eagle and King Solomon, with his hands uplifted in supplication ; at the bottom of the shield are the words, "Holiness to the Lord" ; at the top are the Ark of the Covenant and two cherubim, with their wings covering the Ark ; on each side of the shield are two large cherubim, with their wings extended. On the reverse side, in the outer circle, are the words, "The hand of the Lord hath wrought this" ; in the center are a square and compasses, with the words, "To commemorate the freedom of the Craft from debt, 1889, Most Worshipful Frank R. Lawrence being Grand Master."

The first impression of this medal, when submitted to the Grand Master, had on one side a representation of himself, but this he promptly suppressed, and would not allow it to be issued—rare exhibition of modesty, indeed ; but grander far is his memorial than impression of form and feature on bronze, for on the hearts of his brethren are impressed memories which time cannot efface ; our children's children will rise up to do him honor, and his name will, in the annals of the Masonic fraternity, go down to endless generations as the one which "led all the rest."

Batavia Lodge, No. 475, Batavia.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO. : In accordance with instructions of Grand Master Frank R. Lawrence, this Lodge held special thanksgiving services in Masonic Temple, Batavia, on the evening of April 24th, in which all Master Masons were invited to participate.

The order of services conformed to that suggested by the Grand Master's Committee, in their circular letter of March 14th, and consisted of—

1. Prayer, by Bro. Rev. A. D. Draper.
2. Singing, "Old Hundred," by the Brethren.
3. Reading an Address from the Grand Master, by Bro. Charles W. Stickle, Secretary.
4. An Address, by Bro. S. E. North, Sr. M. C.
5. Closing Hymn, by the Brethren.

Though the evening was very rainy, and on that account a smaller number came out than would otherwise have been the case, yet those who were present enjoyed a very pleasant and profitable evening, and will long remember with pleasure our celebration of the emancipation from debt of the Craft in the State of New York.

Fraternally yours,

CHARLES W. STICKLE,
Secretary.

Hudson Lodge, No. 7, Hudson.

A Special Communication of Hudson Lodge, No. 7, was held at St. John's Hall, in the city of Hudson, N. Y., April 24th, A. L. 5889.

W. George G. Miller, Master, a constitutional number of brethren being present, opened a Lodge of Master Masons in due and ancient form.

The Worshipful Master stated that he had convened the Lodge at this time agreeably to the request of M. W. Frank R. Lawrence, Grand Master of Masons in the State of New York, for the purpose of giving thanks that the debt of the Hall and Asylum Fund had been paid.

The Worshipful Master also read an address from M. W. Frank R. Lawrence, congratulating the Fraternity of the State on the achievement of this great end, viz. : the liquidation of this debt.

On motion of the Secretary, the address of the Grand Master was ordered spread on the minutes.

Addresses were likewise made, suitable to the occasion, by R.·W.·Edward L. Gaul, of Kane Lodge, No. 454, formerly a member of this Lodge, W.·Henry Kertz and W.·W. S. Hallenbeck.

W.·Frank T. Punderson offered the following resolutions which were unanimously adopted :

Believing that there are but few, if there be another, among the seventy-two thousand Free and Accepted Masons that acknowledge allegiance to the Grand Lodge of the State of New York, who would have had the courage to attempt and skill and perseverance to complete the payment of a debt amounting to nearly \$500,000; therefore, be it

Resolved, That Hudson Lodge, No. 7, gratefully recognizes the obligations which the Masonic Fraternity of this State owe to the present Most Worshipful Grand Master, and that we do hereby tender him our sincere congratulations for the glorious success that has crowned his work.

Resolved, That these resolutions be spread on the minutes of this Communication, and a copy, duly attested, be forwarded to M.·W.·Frank R. Lawrence.

Minutes were read, approved and ordered recorded.

Lodge closed in due and ancient form.

RICHARD KIDNEY, *Secretary*.

Prattsburgh Lodge, No. 583, Prattsburgh.

M.·W.·FRANK R. LAWRENCE,

Grand Master :

MOST WORSHIPFUL SIR: The Master, Wardens and Brethren of Prattsburgh Lodge, No. 583, in conformity to the recommendation of the Grand Master, assembled in their Lodge-room on the evening of April 24th, to rejoice over the accomplishment of the desideratum of all Masons good and true. The programme was carried out, as near as possible, as suggested by the Grand Master.

W. J. A. Bennett, Past Master, offered the following resolution, and it was adopted :

Resolved, That a committee be appointed to form a congratulatory letter to the Most Worshipful Grand Master, and forward the same to him, and that it be spread upon the minutes of this Lodge.

Fraternally yours,

E. C. BRAMBLE, *Secretary*.

TO THE MOST WORSHIPFUL FRANK R. LAWRENCE,
*Grand Master of the Grand Lodge of the State of
New York, F. & A. M. :*

MOST WORSHIPFUL SIR : We, a Committee appointed by Prattsburgh Lodge, No. 583, F. & A. M., do, in the name of the Master, Wardens and Brethren of said Lodge, extend to the Grand Master our heartfelt congratulations for having surmounted by herculean efforts what appeared so short time ago an insurmountable barrier. Success has crowned your untiring zeal. The clouds of debt are dispelled, and the bright sky of Masonic freedom covers the Empire State.

We bow in humble thankfulness to the Supreme Architect of the Universe that he placed at the helm such an indomitable spirit as our M. W. Grand Master Frank R. Lawrence in the past emergency, for we believe his equal for the position could not have been found. Not content until the last dollar was paid ; now accomplished, may he rest with " God-like fruition."

Most Worshipful Sir : Accept our thanks ; and may your remaining days be those of peace and prosperity. We join with sister Lodges in wishing you God-speed, and when your work is finished here may you be admitted to the Celestial Asylum of Saints and Angels on high to dwell forever.

Fraternally yours,

JAMES A. BENNETT,
J. N. BONNY,
G. H. WITHERHEAD, } *Committee.*

Clyde Lodge, No. 341, Clyde.

M.:W.:FRANK R. LAWRENCE,

Grand Master :

DEAR SIR AND BRO.: Agreeable to your command, and by order of Clyde Lodge, No. 341, the inclosed summons was issued to the members of the above Lodge.

On the evening of April 24th, the day designated by you, a considerable number of the brethren of Clyde Lodge ; a few of the brethren of Rose Lodge, No. 590, and Savannah Lodge, No. 764, with invited friends, making quite a company, assembled at the Lodge-room.

At 8 o'clock, prompt, the Worshipful Master declared the Lodge opened, without form, and commenced the order of exercises, as follows :

Prayer, by W.:J. P. Ruf, Master.

Singing, " Old Hundred," by the Lodge.

Reading Grand Master's Address, W.:J. N. Arnold.

Singing, Clyde Lodge Quartette.

Address, by R.:W.:G. O. Baker, of Clyde Lodge, who gave us a very interesting review of the history of the Hall and Asylum, from its inception to the present time, bringing out many new points of importance and interest. In alluding to the Centennial of the Inauguration of George Washington as the first President of the United States, he gave us an interesting description of that ceremony, and the important part taken in it by the Fraternity. Bro. Baker presented the matter in such a way that many of the brethren who had no interest in the scheme were convinced of the importance of the enterprise, the great obstacles that had been overcome, and the benefits yet to be derived from it by many of the unfortunate of the craft or their dependents.

The exercises concluded with singing, by the quartette, and the benediction, by the Worshipful Master.

After a short interval spent in social intercourse the floor was cleared, and those who wished joined in the dance, which lasted until nearly midnight.

J. E. MCGINNIS, *Secretary.*

Masonic Hall, Slaterville.

Special Communication of Caroline Lodge, No. 681, and Speedsville Lodge, No. 265.

Lodge called to order by W.: James Boice, Master, and opened in the usual manner, for the purpose which the Grand Master ordered.

PROGRAMME.

1. Prayer, by Rev. A. B. Woodworth.
2. Music, "Doxology," tune "Old Hundred."
3. Address, by W.: James Boice, Master.
4. Music, words to the tune of "America."
5. Reading an Address of the Grand Master, by Rev. A. B. Woodworth.
6. Music, Fellow-Craft Ode.
7. Address, by Rev. A. B. Woodworth.
8. Remarks by Rev. A. Osborn, of Speedsville Lodge, No. 265.
9. Music, Closing Song.
10. Prayer, by Rev. A. Osborn.

The Craft then repaired from Labor to Refreshment to the dining hall of the Slaterville House, where a sumptuous repast was served which refreshed the inner man, and all universally agreed that a pleasant and profitable evening had passed.

Fraternally,

C. J. HAMILTON,
Secretary Caroline Lodge, No. 681.

ADDRESS OF W.: JAMES BOICE.

TO THE WARDENS AND BRETHREN OF CAROLINE AND SPEEDSVILLE LODGES: Our purpose in this gathering this evening, is to celebrate an occasion which we, as Masons, have never before, in my limited knowledge of the Order, had such great cause for thanksgiving and praise, to the Grand Master of the Universe. And that is, in giving us a second Solomon, not for his wisdom in the erec-

tion of a great Temple, such as was founded at Jerusalem ; but for his wisdom and perseverance in freeing the Craft from a bondage of indebtedness ; to such freedom as the craft of the State of New York have not known for years.

About three years ago, or a little more, the M. : W. : Grand Master, Frank R. Lawrence, who was endowed with a competency of wisdom for the extinguishing of the great debt, drew his designs upon the trestle-board, for the Craft to contemplate at their annual Communication in in June. The designs were inspected, and our Grand Master was found proficient for the performance of this great duty.

Then the great task was commenced. How was it commenced ? By offering an amendment to the Constitution, to be ratified by three-fourths of the Lodges of the State. And right here, Brethren, let me say, although sorry to do so, that the ratification of this amendment did not meet the approval of Caroline Lodge. But there were enough Lodges in the State that saw the wisdom of this design to ratify it, and at the next Communication of the Grand Lodge the amendment was added to our Constitution, allowing the various Lodges in the State to extinguish their indebtedness of the 50-cent tax by paying \$6 per capita for each of its members upon its roll, as per last return to Grand Lodge, in 1885. At the end of that year, this great debt of nearly one-half million of dollars had received such a large installment, through the wisdom of our Grand Master, that he found that perseverance which accomplisheth all things, might yet discover and bring about means for the payment of the whole debt. And I trust, that when he repaired to the unfinished Sanctum Sanctorum to offer up his prayer to the ever-living and true God, his first craving was for light—not that physical light that springs from the great orb of day as its fountain, but intellectual light—that might enable him to carry out his great design.

And now, Brethren, although we did not aid in the

ratification of the amendment, we did assist our Grand Master in bringing him to behold this light that enabled him to carry out his great work.

Although this great debt has been wiped from off our trestle-board, and new designs may be placed upon it, the architect—whoever it may be—we hope may be endowed, like the widow's son, with intellect and power to carry out the design, so that the Craft may not be burdened by another debt—except that debt, or, rather duty, that we owe to God, our neighbor, and ourselves.

Now that the Craft are about to establish a new enterprise, by the erection of an Asylum for poor and distressed Master Masons, their widows and orphans, may the same carefulness be manifested in the arrangement of the Craft, so that peace may prevail, and neither envy, discord nor confusion may be suffered to impede the progress of the work, no more than at the erection of that great Temple that was erected to God and dedicated to His holy name.

And we hope this sacred and charitable privilege may not be denied our Grand Master as it was David, King of Israel ; for this is not for the shedding of blood, but protection for the indigent Mason, charity for their orphan, and love for the unprotected widow.

Now that we have met to celebrate this occasion of freedom, let us be inspired with that spirit of thankfulness that is due from a creature to his Creator, and I have no doubt that all our undertakings may be blessed in like manner.

ADDRESS BY REV. A. B. WOODWORTH.

After congratulating the Fraternity upon the payment of the debt, and paying a tribute to the energy, perseverance and faithfulness of the Grand Master, through whose determined efforts it was accomplished, the speaker discussed in detail the following points :

The history of Masonry has furnished a parallel—in

some respects—to the history of the Jews from the period of their nomadic wanderings to the completion of Solomon's Temple. The Craft in this State have a local Temple as a center of influence—free from debt, self-sustaining and a source of revenue. The time for an advance movement has arrived. The Craft is now a force for practical work, rather than a colony to be nourished. To what end shall its energies be devoted? The care of the poor involves a beneficent purpose, alike acceptable to God and commendable in the eyes of all good men. The complete care of our own needy is better than scattering alms among the multitude. An Asylum for the indigent is in accord with the spirit and progress of the age. The building and support of such an institution will prove a healthy inspiration to the Order. Neither health nor life can be maintained upon the decayed grandeur of antiquated enterprises or architecture. New diagrams upon the trestle-board, rising walls and active hands, expressive of present enterprise, growing hopes, and plans adapted to the current period, alone can give permanence and power to the Order. Such an institution will be an appropriate memorial of the true spirit and genius of Masonry for the contemplation and instruction of our successors, demonstrating to them and to the world that the Ancient Order, once the pride of princes and the delight of the wise men of the East, has not degenerated to the level of a purposeless monopoly of empty secrets and meaningless forms.

Catskill Lodge, No. 468, Catskill.

A Special Communication of Catskill Lodge, No. 468, was held at St. John's Hall, Wednesday evening, April 24, 1889, A. L. 5889, W. W. W. Bennett, Master, and a constitutional number of brethren present.

The Worshipful Master informed the brethren present that they had been convened for the purpose of attending the jubilee of praise and thanksgiving, to be held at the

Methodist Episcopal Church, in commemoration of the payment of the debt of the Masonic Hall and Asylum Fund.

The procession was formed of sixty of the brethren, by the Marshal, W.: Robert Selden, and the Lodge repaired to the Church, where appropriate exercises were rendered as per programme hereto annexed.

	S. B. DOTY, G. N. HILL, WM. H. POST, A. L. SHERMAN, J. B. LONGENDYKE,	} <i>Committee.</i>	
S. B. DOTY,			
<i>Secretary.</i>			

PROGRAMME.

1. "Old Hundred."
2. Opening Prayer, by Rev. Bro. W. S. Winans.
3. Hymn.
4. Reading of Address from Grand Master F. R. Lawrence,
by W.:W. W. Bennett, Master.
5. Anthem, "O, Come All ye Faithful."
6. Address, by W.:J. H. Bagley, Jr.
7. Hymn.
8. Address, by Bro. J. B. Olney.
9. Hymn.
10. Benediction, by Rev. A. Ostrander.

Mount Vernon Lodge, No. 263, North Java.

PROGRAMME.

1. Music, "Old Hundred," by the North Java Glee Club.
2. Prayer, by Lyman Blakely, the audience joining in repeating the Lord's Prayer.
3. Address of Welcome, by W.:Charles D. Wolcott, Master.
4. Music.

5. Reading the Grand Master's Address, by the Worshipful Master.
6. Reading, by Mrs. A. Divers.
7. An Essay, by Mrs. E. Warner.
8. Music, by the Glee Club.
9. Recitation, by Miss L. Herrick.
10. Music and Song.
11. Recitation, by Mr. J. Fox.
12. Song.
13. Recitation, by Mr. A. Divers.
14. Song, by the Glee Club.
15. Benediction, by the Worshipful Master.
16. Refreshments.

ADDRESS OF WELCOME BY THE MASTER, W.: CHARLES
D. WOLCOTT.

LADIES AND FRIENDS: We, the brethren of Mount Vernon Lodge, welcome you to our Hall. We have assembled for the purpose of uniting in giving our expressions of heart-felt gratitude to the Supreme Architect of the Universe for the many blessings we are receiving from his bountiful gifts. This day has been set apart by the request of our M.:W.:Grand Master, Frank R. Lawrence, that the Masons of the State of New York meet in their respective Lodges and offer up prayers and thanksgivings to the ever-living God that the Craft are once more free from the incumbrance of debt, that the Temple is completed and the Hall and Asylum waiting the action of the Grand Lodge to be located. For the dependent widows and orphans of Master Masons, the aged and infirm, and others who may be dependent on Lodge charities for support; to those who may make it their home, may the mantle of Masonic charity fall pleasantly on them; and those that look after them, may they be guided by love and tender mercies. Not only are these blessings vouchsafed to us, but we, as Masons of Mount Vernon

Lodge, should be as thankful that we, too, have our building paid for, and we can call it our own. We can kneel at our own sacred altar, and feel that we are not dependent on others for the Hall that we now occupy. Although a dark cloud has hung over the finances of our Lodge for a long time, yet we can begin to see the "silver lining," and look forward for brighter days. We may not live to enjoy the bright days we have hoped to see, but we have the unbounded satisfaction that those that follow after will—and may their children's children ever hold sacred with veneration the Order their forefathers so dearly loved. In speaking of the completion of the Temple at New York, it brings to mind the remarks of our then M. . W. . Grand Master Charles Roome, who said : " Bear the burden stoutly, brethren ; labor, suffer, wait, and you shall leave to your children a legacy of which a monarch might be proud ; and, looking down from Heaven, you shall see that in your labor and your waiting the Father was with you, and that His blessings has come at last to dry the tears of the widow, make glad the heart of the orphan and provide with princely munificence for the poor and distressed." These have all been achieved by the untiring energy of the Craft, and, as Craftsmen work by symbols, we are reminded of the pot of incense which continued to burn its perfume of filial gratitude, like the fire that filled the Temple at Jerusalem and the Heaven-descended flame that burned continually in the Holy of Holies. Is it a wonder our ancient brethren were persecuted for their belief in deity ? They could see God in His goodness in the tiny dew-drop, hear his power in the ocean billows ; they could see his works in the beautiful landscapes, the lofty mountains and beautiful valleys ; hear his whisper in the babbling brooks and saw his glory in the star-decked Heavens. Is not the mind instantly impressed with the ideal goodness and the ideal beauty of the wonderful works and power of the Great Architect of the Universe ? And is it not natural that the soul of man is raised by aspiration by this

wonderful power? And this aspiration is worship. And through this communion of man with the Infinite he receives the element of a divine life. With this goodness and perfection his intellect expands, and his soul is attuned to the beautiful and good. This sublime truth—that man was created for eternal progress—was one of the earliest teachings of Free Masonry. By the drapery we see in our Lodge, we are reminded of those brothers who we have so tenderly conveyed to their last resting-place. We have laid the evergreen sprig upon their graves; there may they sweetly rest; may their memories ever be cherished. The golden links of brotherly love have been severed, never to be reunited till we shall appear before the Grand Orient in the East. And as we travel down the rough and uneven pathway of life to the still waters of the River of Death, let us not murmur nor falter by the wayside, but honestly and nobly act our part in the great drama of our earthly existence; so when we are summoned by the Supreme Architect of the Universe our departure will be peaceful and happy, looking forward to a blessed immortality, a bright and a better life beyond.

Hamilton Lodge, No. 120, Hamilton.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: In accordance with the letter of Grand Master Frank R. Lawrence, a Special Communication of Hamilton Lodge, No. 120, was held Wednesday evening, April 24th, for thanksgiving and praise, in commemoration of the payment of the Hall and Asylum indebtedness. Commencing at 8 P. M., the following order of exercises was carried out :

1. Music, Singing.
2. Prayer, by Rev. Dr. Joseph Cross.
3. Music, Singing, "Old Hundred."

4. Reading Grand Master's Address.
5. Music, Singing.
6. Oration, by Bro. F. M. Hungate.
7. Music, Singing.
8. Closing, Benediction.

The oration, delivered by Bro. Hungate, was able, eloquent and interesting. The music and singing fine. The Grand Master's Address attentively listened to, and highly commended by the brethren. All of the exercises were carried out fitting the joyous occasion commemorated.

Fraternally yours, etc.,

SIDNEY D. SMITH,

Secretary.

Cape Vincent Lodge, No. 293, Cape Vincent.

At a Special Communication of Cape Vincent Lodge, No. 293, held Wednesday evening, April 24, 1889, the following officers were present at the opening :

L. C. Marks, W. M.; C. C. Cooke, S. W.; L. R. Dezenngremel, Acting J. W.; E. K. Burnham, Treasurer ; H. W. Bailey, Secretary ; H. W. Marks, S. D.; A. Lennon, J. D.; A. H. Millen, Tyler.

Lodge opened in due form on Master's Degree. The communication, also encyclical received March 14, 1889, read for the information of the brethren. The Grand Master's address of April 24th was read by Bro. E. K. Burnham, and ordered to be placed on file. Owing to the condition of the weather, it being very rainy and cold, the attendance was not as large as it might have been, as most of the brethren reside in the country. However, the programme was carried out as near as possible. After some discussion by the brethren, the minutes were read, and the Lodge was closed in due form.

H. W. BAILEY,

Secretary.

Ahwaga Hall, Owego.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: I owe you an apology for not having sent an account of our Jubilee services before, but for the past three weeks I have been extremely busy, being absent from town a large portion of the time, and the delay was quite unavoidable.

I do not think I could send a better or more concise account than the clipping which I inclose herewith, from the pen of W. Clayton S. Scott, and which appeared in the daily and weekly editions of the *Record* of that week, of which paper Bro. Scott is one of the editors and proprietors.

I also inclose one of our souvenir programmes. It is needless to say that it was one of the most enjoyable occasions ever known in Masonic circles in this vicinity.

Fraternally yours,

JAMES T. ROGERS,
Secretary Joint Committee of Arrangements.

PRESS REPORT.

Ahwaga Hall was filled to overflowing last evening with members of the Masonic Fraternity, with their ladies and other invited guests. The occasion was the celebration of the payment of the last dollar of indebtedness on the Masonic Temple in New York City, that evening having been set apart for the purpose by the Grand Master for a Jubilee throughout the State. Friendship and Ahwaga Lodges of this village and the Lodges at Candor and Newark Valley united in the services. The Candor people to the number of over fifty came by special train, returning after the exercises.

E. J. Shaw and H. C. Ripley, of Friendship Lodge, and Dr. G. B. Lewis and Jonas Shays, of Ahwaga Lodge, acted as ushers, while the Tylers of the above-named Lodges, W. W. H. Maynard and James Greenwood guarded the door.

The meeting was called to order at 8 o'clock by C. S. Scott, on behalf of the Committee of Arrangement, and the following appointments were made :

Senior Warden, W.:S. F. Fairchild, Ahwaga Lodge, No. 587.
 Junior Warden, F. W. Barber, Newark Valley Lodge, No. 614.
 Senior Deacon, W.:A. H. Gould, Friendship Lodge, No. 153.
 Junior Deacon, Frank H. Warner, Ahwaga Lodge, No. 587.
 Senior Master of Ceremonies, G. E. Benn, Candor Lodge, No. 411.
 Junior Master of Ceremonies, George F. Sherwood, Newark Valley Lodge, No. 614.

ESCORT COMMITTEE.

Deputy Grand Marshal, R.:W.: Foster N. Mabee.
 W.:B. J. Davis, R.:W.: Richard M. Billings, W.:E. Fitzgerald,
 Master, Friendship Lodge, No. 153.
 W.:N. A. Steevens, W.: James Manning, Ahwaga Lodge, No. 587.
 W.:G. H. Hart, Candor Lodge, No. 411.
 W.:Robert Donley, Newark Valley Lodge, No. 614.

The Escort Committee retired and soon returned with the presiding officer, R.:W.: Horace F. Booth, of Candor, District Deputy Grand Master of the Twentieth Masonic District. He was introduced by Deputy Grand Marshal Foster N. Mabee and was received with the public grand honors. District Deputy Booth, on taking the Chair, made remarks appropriate to the occasion, after which he announced the following

PROGRAMME.

Prayer.

By Rev. A. C. McKenzie, of St. John's Lodge, Ingersoll, Canada.

Singing, "Old Hundred."

Reading Grand Master's Address,

By James T. Rogers, Friendship Lodge, No. 153, Owego.

Mandolin Duet, - "Spanish Duet," - - *Senia*
 Messrs. L. Putnam and F. Writer.

Address,

R.:W.: Chauncey N. Shipman, Elmira, N. Y.

Personal Reminiscences of Candor's oldest Mason, Jonathan B. Hart,
 Read by Hon. Epenetus Howe, Candor Lodge, No. 411.

Piano Duet, - - "Midgets," - - *Russell*
 Mrs. N. A. Steevens and Miss Steevens.

Address,

By Hon. E. G. Nowlan, Newark Valley Lodge, No. 614.

Piano Solo, - - "Mignon," - - *Pease*
Miss Georgia Booth, of Candor.

Address,

By Hon. Howard J. Mead, Candor Lodge, No. 411.

Recitation, - - "The Passage of Time," - *Robert Morris*
By M. L. Comfort, Friendship Lodge, No. 153, Owego.

Address,

By F. A. Darrow, Friendship Lodge, No. 153, Owego.

Piano Solo, - "Polka de Concert," - *Wallace*
Prof. Charles W. Druckenmiller, Organist of Friendship Lodge,
No. 153, Owego.

Address,

By Dr. J. B. Stanbrough, Ahwaga Lodge, No. 587, Owego.

Male Quartette, "Brethren Arise,"

By Messrs. Scott, Steevens, Rogers and Darrow.

The various parts of the programme were well received, and heartily applauded. The principal address was made by R.:W.: Chauncey N. Shipman, of Elmira. It was replete with Masonic lore. The mandolin duet by Messrs. Putnam and Writer was much admired, and the piano duet by Mrs. N. A. Steevens and daughter pleased every one. The addresses by the representatives of the four Lodges, Past Master Nowlan, of Newark Valley; Judge H. J. Mead, of Candor; F. A. Darrow, of Friendship, and Dr. J. B. Stanbrough, of Ahwaga, were exceedingly spicy and entertaining. One of the pleasantest features of the programme was the piano solo by Miss Booth, of Candor. Miss Booth's execution is exceedingly brilliant, and the most exacting musical critics were enthusiastic in her praise. She received a hearty encore, to which she gracefully responded. It was one of the finest exhibitions of musical skill which an Owego audience has ever had the pleasure of witnessing.

M. L. Comfort read one of Robert Morris' poems, which was well received. Prof. Charles W. Druckenmiller, organist of Friendship Lodge, rendered a piano solo skillfully and received an encore.

The exercises closed with a male quartette, by Messrs. Scott, Steevens, Rogers and Darrow, with George H. Thompson, or-

ganist, of Ahwaga Lodge, as accompanist, after which, on motion of Dr. Stanbrough, a vote of thanks was tendered to Mr. Shipman for his able address. The audience then dispersed, some going to the handsome Lodge-rooms on Lake street for a social chat, while others, to the number of 108, sat down to an elegant supper in the Ahwaga House dining-room, served in Landlord Davis' best style.

Most of those who partook of the supper afterwards visited the Lodge-rooms, which were inspected with some apparent curiosity by the ladies and were admired by all. At 12:30 the Candor people returned by special train, all thoroughly satisfied with the evening's enjoyment.

The letter written by Candor's oldest Mason, J. B. Hart, read by Hon. Epenetus Howe, is published in full below:

WORSHIPFUL MASTER, WARDENS AND BRETHREN: It is with feelings of sincere interest that I have prepared a few thoughts and reminiscences that may tend to the enjoyment of this pleasant occasion.

To use the beautiful words of the Roman orator Pliny, "True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it."

We, my brethren, are together to congratulate each other on the prospects and the success of the Masonic Order, that the great debt which has so long hung over it is now removed, and we are made happy in the event. Therefore, it may be well, on this occasion, to look over our experience and to note what were our first impressions of Ancient Free Masonry. While residing in the city of Hartford, Conn., in the year 1820, I witnessed a procession passing by, dressed in a peculiar manner, with banners and mottoes.

I inquired. "Who are they and what are they?" I was informed that they were Free Masons. I was as wise as ever. There were so many engaged that I thought there might be, nay, must be, something good in it. About two years had passed, and my interest was again aroused by some young men proposing to unite with the order. I joined with them, and in due time we were received by Federal Lodge, No. 17, Watertown, Conn. In 1822, I soon had an opportunity of attending the Masonic lectures. I gave my time and attention to them, for which I received much benefit. I came to Candor in 1825, from Franklin Lodge, No. 56. I found a Lodge in Candor named Mount Olive, No. 335, and continued with them until the Morgan affair in 1827. The feeling was so strong that

several left the Lodge, and it soon went down. Our lights were extinguished and remained so for twenty years.

In May, 1856, a Committee was appointed to visit Friendship Lodge, in Owego, for advice and consent to ask the Grand Lodge for a dispensation to commence anew. This was in June, 1856, and at this time it was granted, and in due time to receive a charter, which was granted in June, 1857.

Since then our lights have been burning and our work uninterrupted, harmony, prosperity and peace attending us. It may interest you to learn how limited were our accommodations. We, as a new Lodge starting without means, were very thankful to the owner of the Candor Hotel, Mr. Hiram Smith, who kindly offered the Lodge a large upper room in his hotel rent free for ten years, to be duly prepared by the Lodge at its own expense. It was occupied more than ten years. Afterwards the Lodge secured a fine suite of rooms in the Young's brick block, having them elegantly and conveniently arranged. With profit and satisfaction they were occupied until some weeks ago, when they were unfortunately destroyed by fire, together with the entire contents of the rooms, except, I am happy to state, the charter, that being in private keeping was saved. I am pleased to say, however, that new rooms are to be constructed this present summer that will replace those we lost.

I review the long past as I would a pleasant dream. It is now sixty-seven years since I became a member of this ancient and time-honored institution.

I love it for its antiquity. I love it for its world-wide prevalence. I love it because it has religion, morality and purity for its foundation. I love it because it is the benefactor of the poor, the needy, the widow and the orphan.

True Masonry invariably makes men better in their homes, their business, and in society.

I venerate it because it has been cherished by the great and by the good of every age and nation. I learned to love its humanity, its beauty, its beneficence, its generosity, in the spring-time of my life, and with my increasing years, the Lord, the Supreme Architect, having spared me to see the sunshine of eighty-eight summers, my respect and attachment for this grand institution is more sincere, earnest and hearty than ever.

Personally, I have only love, gratitude and fraternal regard for my fellow-craftsmen, my associates.

My brethren, probably I shall meet with you officially but seldom.

Not but that I would gladly do so, but because of my many years. I therefore beg to assure you of my continued loving remembrance, my sympathy and prayers, and trust that we may so live that when this earthly tabernacle is dissolved, we may gain a home not made with mortal hands, but one that will be eternal in the heavens.

BRO. J. B. HART.

Working Lodge, No. 554, Jefferson.

A special meeting of Working Lodge, No. 554, held in their rooms, April 24, 1889, A. L. 5889. The following officers were present :

W.:D. A. Seeley, Master ; J. R. Stanley, S. W.; C. H. Vanebest, J. W.; C. E. Baird, S. D.; J. D. Eggleston, J. D.; J. B. Carrington, Secretary ; D. J. Havens, Tyler.

Lodge opened in the Third Degree, in due form.

Lodge called from Labor to Refreshment. The following exercises were held, pursuant to instructions :

Singing, " Old Hundred."

Prayer, by Rev. C. H. Travis.

Reading of the Grand Master's Address, by George M. Proper.

Singing, " A Home by the Sea."

Address (Historical), by W.:D. A. Seeley, Master.

Singing, " The Pearly Gates."

Humorous Address, by Rev. A. Cooper.

Singing, " The Shining Way."

Remarks, by Rev. C. H. Travis.

A goodly number present. Exercises closed by benediction.

Lodge called from Refreshment to Labor, and closed in due form.

J. B. CARRINGTON,

Secretary,

per D. J. H.

Monumental Lodge, No. 374, Madalin.

R. W. EDWARD M. L. EHLERS,

Grand Secretary :

I now send the minutes of thanksgiving ceremonies held by Monumental Lodge, No. 374, April 24, 1889.

Members met at Lodge-room and marched in regular order to Pott's Opera House at 8:05 o'clock P.M.

Members present: W. Norman E. Ames, Master; Charles H. Simmons, S. W.; George T. Howland, J. W.; Irvin H. Coon, Secretary; John F. Silver, S. D.; William Gruntler, J. D.; Henry Feller, S. M. C.; Julien Gibbins, J. M. C.; W. William G. Simmons, Chaplain; George W. Minkler, Tyler; Past Masters Philip R. Peelor and Andrew Rockefeller, and Bros. Jacob Van Steenburg, James Moore, Charles Black, Gustave Muller, Augustus Moore, Oliver De Ellsworth, Jonas Salfaugh, Ludlow Lewis, Richard Lewis, Robert N. Rector, Alexander Boice, Kimball Simmons, Charles McCarrick, J. Martin Rifenburg, Charles Britt, Peter R. Moore, John King, Philip H. Potts, Charles B. Peelor, Entered Apprentice Peter N. Martin. Also Visiting Brothers Norman C. Ames, of Widow's Son Lodge, No. 335; David Affleck, of Ulster Lodge, No. 193, and J. M. Neifert, of Catawissa Lodge, No. 349, of Pennsylvania.

Meeting public, and called to order at 8:15 P. M., by W. A. Rockefeller, followed with prayer by Chaplain. Reading of the Grand Master's address by George T. Howland. An address by George T. Howland. Singing, "Old Hundred." Description of King Solomon's Temple, given by W. William G. Simmons. "Love, Relief and Truth," by John F. Silver. Singing, "The National Hymn." Address, by W. Norman E. Ames. Address by Visiting Brother J. N. Neifert. Singing, "Met Again." Address, by W. Philip R. Peelor. An original poem, by Richard Lewis. Singing, "Farewell." Benediction, by W. N. E. Ames; concluded by free refreshments to all.

IRVIN H. COON, *Secretary.*

Macedon Lodge, No. 665, Macedon.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: In accordance with the edict of M. . W. . Frank R. Lawrence, Grand Master of Masons in the State of New York, the members of Macedon Lodge, No. 665, together with a number of visiting brethren, assembled in their Lodge-room on Wednesday evening, April 24, 1889, to commemorate the emancipation of the Fraternity in this State from the fetters of debt.

The meeting opened at 8 o'clock, with the following exercises :

1. Prayer.
2. Singing, " Old Hundred."
3. Reading of Grand Master's Address.
4. Address, " The Principles of Masonry," by Rev. Sunderland P. Gardner.
5. Short Addresses by a number of the members of the Lodge.
6. Closing Ode.

The meeting was a memorable one in the history of our institution. The attendance was good, and the occasion was one of pleasure and profit to all.

Fraternally yours,

ROBERT P. MAGEE,
Secretary.

Warwick Lodge, No. 544, Warwick.

R. . W. . EDWARD M. L. EHLERS,
Grand Secretary :

In accordance with the encyclical letter of the Grand Master of Masons in the State of New York, Warwick Lodge, No. 544, held commemorative exercises in their Lodge-rooms, Wednesday evening, April 24, 1889, as shown by the circular of invitation which was addressed

to every member of the Fraternity within our jurisdiction. The programme of exercises and the press reports are herewith inclosed, with a summary of W. John D. Miller's address. The press reports are nearly correct—they should read: "The singing was under the direction of Mr. E. B. Taylor, and Miss Carrie A. Hunter presided at the organ."

Fraternally submitted,

E. S. COLWELL, *Secretary*.

ORDER OF EXERCISES.

Welcome, by the Worshipful Master.

Prayer, by the Chaplain.

Singing, "Old Hundred."

Reading an Address from M. W. Frank R. Lawrence, Grand Master of Masons in the State of New York, by the Worshipful Master.

Singing, Ode No. 93.

Address, by Rev. D. C. Van Gaasbeck, of Warwick Lodge, No. 544.

Singing, Ode No. 159.

Short Addresses, by the Past Masters of Warwick Lodge, No. 544.

Singing, Ode No. 156.

Address, by Rev. G. H. Mandeville, of Hudson River Lodge, No. 607, Newburgh, N. Y.

Closing Ode.

Collation.

Social Intercourse.

PRESS REPORT.

Warwick Lodge, No. 544, in communion with all other Masonic Lodges of this State, held a Special Communication last evening at their rooms, in the Van Duzer block. The rooms had recently been papered and re-painted, and presented a cheerful and homelike appearance, excepting however, "the goat," and the other paraphernalia emblematic of the Craft.

This meeting was held by order of the Grand Master and the services were one of thanksgiving occasioned by the payment of the

Hall and Asylum debt. Shortly after 8 o'clock P.M., W.:S. S. Van Saun, Master, called the meeting to order, and welcomed the brothers and friends as follows :

LADIES, GENTLEMEN OUTSIDE OF THE FRATERNITY, AND BRETHREN OF THE MASONIC ORDER: Allow me, as Master, on behalf of the brethren of Warwick Lodge, No. 544, to cordially welcome you to our rooms this evening. We have met to celebrate that, which to every true and loyal Mason of the State of New York is a great and important event.

We have met to commemorate our freedom from indebtedness on our beautiful Temple located in the city of New York. To commemorate the payment of the Hall and Asylum debt. Some fifteen years ago, when the Temple was erected, the Committee having the matter in charge supposing that the funds on hand were sufficient to build the same, caused it to be erected, assuming that the annual rentals from the different Lodges and parties occupying the building could be applied to the Hall and Asylum Fund. Let me here say that the object of the Hall and Asylum Fund was to build a suitable asylum, or more properly a home, for the widows and orphans of indigent Master Masons. Unfortunately, the scheme proved a failure; instead of being a source of income it has been a constant bill of expense.

In June, 1885, when M.:W.: Frank R. Lawrence, our present Grand Master, was elected to that position, the indebtedness on the Temple reached the enormous sum of \$485,000. The Most Worshipful Brother at once commenced the almost hopeless task of raising this immense debt. Personal appeals were made to the brethren and to several Lodges of the State. In response to this appeal money came pouring in from all sources, viz.: A fair held in the city of New York about a year ago; individual contributions, varying from fifty cents to as high as \$1,000, and possibly larger amounts, and finally from the various Lodges of the State. Thanks be to the untiring efforts of the Grand Master and the prompt and general assistance of the brethren, the debt is not only paid, but there is a sum of \$100,000 on hand at the present time belonging to the Hall and Asylum Fund. I, as Master of this Lodge, point with pride to the certificate hanging above the Secretary's desk at my left showing that while Warwick Lodge is No. 544 in the organization of the Lodges of the State she was the three hundred and fifty-ninth to respond to the Grand Master, and pay her proportion of this indebtedness, viz.: \$456.

Before proceeding any further with the exercises of the evening, I am reminded that Masonry teaches us that no man should ever enter upon any great or important event without invoking the aid of the Deity. In accordance with that teaching and the custom of our Order, we will now open the exercises proper with prayer by the Rev. Bro. D. C. Van Gaasbeck, of New York City, and a member of this Lodge.

The singing was under the direction of Mr. E. B. Taylor, and led by a choir consisting of Mrs. E. B. Taylor, Miss Carrie Hunter, Mr. and Mrs. P. M. Watters, and Mrs. J. H. Van Duzer. The whole assemblage joining in singing the selections. The addresses of Past Masters Capt. J. D. Miller and John McWilliams were very interesting, and recalled to the members of the Lodge the early history of this branch of the Grand Lodge, when it was heavily in debt, "and did not own jewels made of the precious metals, but of tin."

Dr. D. C. Van Gaasbeck spoke of the early history of Masonry and the event they had met to rejoice over, and made one of those pleasing and entertaining addresses for which he is well-known in this community.

Rev. G. H. Mandeville, of Bunting Lodge, Harlem, made a very pleasing address, showing that if a man only had the right principles at heart he was a true Mason, although he might never join a Lodge and interpret the truths of Masonry by symbols. His remarks were heartily enjoyed by the ladies present as well as the members of the Lodge.

The supper was prepared and served by caterer Smith and was first-class in every respect. The reporter laughed heartily when he saw the waiters bringing in what looked like fresh-picked strawberries, but when a plate was placed before him, being a noted epicure, he had no time to smile, nor did the strawberries for they simply vanished. The social hour after the collation was heartily enjoyed, and we congratulate the Order upon its release from debt and Warwick Lodge upon the successful manner of entertaining its friends.

SUMMARY OF THE ADDRESS OF W.: JOHN D. MILLER.

BRETHREN AND FRIENDS: It is a great pleasure to meet with you here, especially as we have assembled to commemorate our release from debt, and none can better appreciate this than Warwick Lodge, No. 544.

This Lodge was organized January 1st, 1864, and we received our charter, I think, on the 19th of July in the same year. We first occupied a room in the old Academy building; afterward in the harness shop of Mr. Roe. After being there a year we found the place unsuitable, and moved to the building of Bradner & Wisner. We were deep in debt, but a few advanced money, and we fixed up our room comfortably. Here we had success. Our quarters became too small and we moved to rooms fitted up by John Cowdrey, who has now passed from labor. Our expenses became heavy, and we again became loaded with debt; we even used tin jewels, which I have here with me, and brought firewood in salt-sacks to save expense. Now we are out of debt, and have a nice little fund in the bank to relieve worthy brethren in distress.

But although I say we are out of debt, we are not out of debt to each other. There yet remains a debt we each must meet; therefore let us be prepared, so that when the call shall come from the Grand Master we shall be ready to enter the "house not made with hands" and hear Him say, "Well done."

Webster Lodge, No. 538, Webster.

PROGRAMME.

Prayer, by Rev. Charles Palmatier.

Singing, "Doxology."

Address of Welcome, by W.:A. E. Wright, Master.

Singing, by the Lodge.

Grand Master's Address, read by W.:A. J. Pratt.

Music, by Master Hermance.

Historical Address, by W.:H. M. Curtice.

Address, by W.:Hugh McKay.

Banquet.

Although the weather was very rainy, a goodly number of the brethren and their families assembled in the

Lodge-room and enjoyed the programme in the highest degree.

A. E. WRIGHT, *Master*.

Sharon Springs Lodge, No. 624, Sharon Springs.

At a Special Communication of Sharon Springs Lodge, No. 624, held April 24, A. L. 5889, pursuant to the proclamation of M.:W.:Grand Master Frank R. Lawrence, the Craft assembled at their rooms and opened on the Third Degree with the usual ceremonies, and adjourned to Parsons & Hagadorn's Opera Hall, where the following exercises were had :

1. Prayer, by Rev. A. T. Worden, of Western Star Lodge, No. 15.
2. Singing, "Old Hundred."
3. Reading Address of Grand Master M.:W.:Frank R. Lawrence, by W.:A. B. Coons.
4. Music, Solo, "Flower Song," by Miss Eva Fethers.
5. Trombone and Piano Duet, by Miss Jennie Becker and Mr. Harry Herbert.
6. Masonic Address, by Rev. A. T. Worden.
7. Music, "Masonic Ode," by the Glee Club—Misses Eva Fethers, Ella Batcher, Ola Coons, Messrs. David I. Craig and John Lehman.
8. Doxology.

At the close of the entertainment at the Hall, the Craft returned to their Lodge-room, and, after closing with the usual ceremonies, repaired to Fether's Hotel, where a banquet was held by the Fraternity.

ALONZO B. COONS, *Master*.

LUTHER EMPIE, *Secretary*.

ADDRESS OF REV. A. T. WORDEN.

WORSHIPFUL MASTERS, BRETHREN OF THE CRAFT
AND FELLOW-CITIZENS : The cause of our assembling

and public rejoicing on this occasion has been already given you in the General Order issued by the Most Worshipful Grand Master of the Grand Lodge of the State of New York. In addition to the ordinary expenses of the Lodge and the customary charities of the Order, we have been prospered under the hand of God to that degree that we have reared in the city of New York a Temple of vast proportions, and worthy of being the home of the Grand Lodge of the State. To this Temple we may allude, with a justifiable pride, as the handiwork of the whole Fraternity in this the Empire State of the Union. Every member of our Order has felt an interest in this structure, and has contributed of his means to pay, to the last mill, the debt contracted in its building. To-day we meet to give to the Supreme Architect praise and thanksgiving for that prosperity which we enjoy, and which has made it possible for us to free that noble pile from debt. On an occasion of this kind, when we invite the sympathy of the public in our success and consequent rejoicing, it may be allowable for us briefly to give the world some conception of our aims and methods of work, as well as a showing of our condition to-day.

Free and Accepted Masonry is first of all a fraternity or brotherhood. Fraternity has been the first step in civilization ; is the dream of the philanthopist to-day, and will be the ultimate perfection of the race ; the acme of human hopes.

If we read human history aright, the first and lowest stage in human development was the family relation. The claims of offspring are known to beasts and birds as well as man. The world at first knew no binding tie, only that of instinct and natural affection. The next stage in progress was the development of tribal relations, where several families, with a common origin, banded themselves together for mutual protection. In this stage the earth was covered with isolated and unimportant battle-fields. Tribe struggled with tribe for possession of wells, springs,

or pasture lands. Men were clustered in groups of nomadic wanderers, without order, purpose or control. On this condition of chaos dawned the idea of brotherhood. All men were born and endowed with a larger and more important paternity than that of the family or the tribe. God was the father of all, and all men were brethren. With the dissemination of this view, feudal and tribal relations became a thing of the past, and nations sprang into existence. Instead now of a hundred desultory and scattered combats, nations were able to wage successful war, and cities were built, streams were bridged, education and agriculture prospered, and the world rapidly moved forward in civilization. Still, at that stage, nations had continental lines, and seas or rivers marked the separation of nation from nation. The next step in progress was the fraternal bridging over of all lines of demarcation, and the broader truth than had yet been promulgated, viz., that all men on the earth were brothers, and no race, wherever situated, of whatever color or condition, should be considered alien from the family of God. Thus the idea of fraternity has been the golden chain that has bound all men in the commercial and political relations which the world enjoys to-day. From the simple teaching of self-interest and self-protection to the broad charity and mutual helpfulness of to-day has been a long step, and without egotism we may say that our Fraternity has been as potent a factor in this glorious work as any order or society on earth. For what society other than our own can make the broad boast that we know no foreign land. On the plane of Masonry we know only God and man. We know positively no race distinctions. We know no royal blood or peasant stock. We know no Caucasian whiteness or Ethiopian darkness, we know only man. Under the shadow of the Pyramids, the Arab may meet the fair-haired Saxon or alert American on common ground. Amid the ice-huts of the Arctic regions, the swart Esquimaux may grasp the hand of the effete student of Eu-

rope or America. The intense and studious Stanley may find his brother among the cocoa-palms of the unbroken "Dark Continent," and here man knows only man. The rude, rough laborer of London streets may take hand of the Prince of Wales—heir to the proudest throne of the world—or our own President greet the humblest private soldier in his army. Men of wealth and simple toilers, philosophers and men of low degree, royal heirs and hard-handed peasants meet here on common ground as brothers, and God is the Father of them all.

While our Order for six hundred years has silently and by example been teaching this important truth, a thousand societies, with a thousand other teachings, have risen to prominence, flourished for a season and decayed. Some have been used for the advancement of a class. Some have grown up for political purposes, and fell into disuse when their ends were attained. Free Masonry has arisen, as the sun rises, without halt or stay until it reaches the zenith, and there it will remain a light to men until, perchance, this world having accomplished its purpose as a trial-ground for men, shall make way for other and higher conditions for men; and then Free Masonry, having done its work of making all men brothers, may go down, as the sun goes down on a perfect and completed day.

I would suggest here to the Fraternity a mode of facilitating communication between Masons of all nations. Why could there not be arranged a universal language which all Masons might use? The system might comprise three hundred words of arbitrary meaning, with verbs of the same limited and arbitrary power. Simple phonetic pronunciation might be arranged by consultation with eminent linguists, and thus a language, common to all who might choose to learn it, would be given to the world, and would be a long step in the direction of that brotherhood which has been the dream of humanitarians for ages. The simpler the code, and the fewer the words

or sounds, the nearer would it come to my ideal. I only offer this for further consideration.

The religious teaching of our Order comprises the necessary belief for all reasonable men. There is one God, who is Father of us all ; the Supreme Architect of the Universe. You may hold in addition to this as many propositions in theology as you wish. You are not restricted. But this one proposition you must hold, or you cannot be a Free Mason. You may say that it is a slight platform of faith on which to rear a society, and I will answer you that the one idea of the unity of God is the foundation of all true religion. It was the war-cry of Mahomet which drove the idols of Asia to the moles and bats, "There is one God, Mahomet is his prophet!" It was thundered from Sinai, by the voice of the Infinite, "Thou shalt have no other Gods before me." It is the first teaching we bring to a child. Afterward, we may elaborate our religious teaching, but at first it is only "Our Father which art in Heaven." It is the teaching that we take to the distant isles of the ocean, where men bow down to wood and stone, and where the young and pure and beautiful are sacrificed to Molochs of cruelty. Our first teaching to the weaker races of men in the dark corners of our earth is "There is one God." No man can be led to any high or lasting religious experience who has not first passed through this door of the unity of God. We do not ask your forgiveness or pity, if we admit that many a poor fellow-craftsman has turned away from the distractions of the sectaries of the schools, and in the death-hour has clung to this one religious spar floating on the sea of man's trials, and with a conception of the individuality of One God, and that God a Father, has drifted out into the dark of eternity crying to him for mercy. No, we are not sorry that so much prominence has been given to the unity of God. If this one tenet be true, and this be accepted, there is common ground for men of all civilized races ; and standing firmly on this they may go on and add a superstructure of faith reaching to the skies.

Free Masonry is a charitable institution. We use the term in no restricted sense, but in the broader meaning of love to man. There is a charity which looks with an eye of kindly pity on human failings instead of the stern look of reprehension. Regarding man rather as the universal family than as units comparable one with another in regard to vice or virtue, elevation or degradation, we admire all that is admirable in man, and look with pity on the weaknesses incidental to the struggles of manhood in its upward course. Rather than judge and condemn, we would lift up and encourage, asking in humility, "Who maketh thee to differ?" and sending out the cry of weakness to omnipotent strength, "Remember that Thou hast made me as the clay," and in death folding over the cold remains the broad mantle of Masonic charity. In the channels of benevolence to the weak, oppressed or needy we need not now seek the reward of commendation. The history of the Fraternity is a long list of generous benefactions. Where contagion has cast a blight over fair cities, there the fair banner of Masonry has been unfurled to the fever-smitten breeze, and her treasuries have been open like the granaries of Egypt. Where famine with outstretched hand has pinched the scanty meal of the poor, or wrenched the last penny from the clutch of poverty, the Craft has opened again her heart and treasure-chest, and the widow and orphan have laughed for joy. Her silver track has gleamed across oceans on errands of mercy, and beneath her feet have sprung up flowers of hope and gratitude. Here, she is at home. She may be misunderstood and misconstrued in her teachings, but there is a language in the tear of gratitude, and a lesson in smiles of cheer that all may read and none need misunderstand. Were our Fraternity, to-morrow, to be blotted from the earth and its streams of charity to be dried up, there is not a land where a wail of sorrow would not be heard.

We have seen the penniless toiler drop dead in the far

mines of Deadwood, on the frontier, but he bore about him the mystic sign, and the poor clay was enshrined in the costly casket, and by respectful brethren brought back to the Empire State to sleep in his native soil. When War's rude hand desolated our land a few years ago, we all remember how Captain Vandever was lying dead on the field of Olustee, and again the brotherhood bore the sacred clay back to rest in our own fair Mohawk Valley. Down from the dense pineries of Canada, with a fraternal escort, come the remains of a penniless brother found dead beneath the snow.

We have seen the puny drummer-boy fainting under punishment, and his glazing eye sends out the mute appeal, and the commanding officer bridges the gulf between the helpless youth and the man of rank and the torture instantly ceases. No worthy brother need ever grace the almshouse or common hospital. His widow need never burden her household with debt to bury her dead or feed her babes. No child of such a man need ever beg its bread. Go to-day and view the stately edifices in every city bearing above their portals the square and compass, and mark the benefaction which educates and feeds and clothes the Mason's orphan child. Is there to-day in all the world a brother who mourns the lack of a home or a morsel of food? I think not. Then all will admit that ours is truly a charitable Order.

But it may be asked, Is not, then, Masonry selfish if it care only for its own? Is that parent selfish who first cares for his own household? Is that nation selfish which first cares for its own people? I think not; but after its own are cared for, it reaches out with true charity to help others.

The dream of Masonry is, that as now every isle of the sea and every continent and clime has within its borders some of our brotherhood, so it may at last become the hope of man to make a brotherhood of the race, and every man shall help and love his brother. Now the world is

too large for us to cover it with universal benefaction, but the time will come when

“ The war-drum throbs no longer and the battle-flags are furled,
In the parliament of man, the federation of the world.”

The origin of Free Masonry is shrouded in the dimness of the early ages of earth's history. No one can truly say when it had its birth. Operative Masonry and architecture, from which it sprang, undoubtedly dates back to the building of Solomon's Temple at Jerusalem. The triumphs of architectural skill which still grace many cities of Europe were erected by Free and Accepted Masons ; the term then meaning that operative masons and architects of skill were formed into fraternities, and were free to travel in all countries and sustain each other in misfortune by mutual help and benevolence. Kings, pontiffs and rulers were willing to grant unusual liberties and immunities to this society, in order to secure their skill and labor in adorning their cities. As knowledge and skill became more generally diffused, this idea of brotherhood still remained, after the need of protection for skilled labor became unnecessary, and thus Speculative Masonry was born and has spread more rapidly than did the parent society of Operative Masonry. The most ancient Lodge of Free Masons with an authentic history is that of York, England, which was founded in 926, under the patronage of Edwin, brother of King Athelstane, who obtained a charter for it and became himself Grand Master. The constitution of this Lodge is still preserved at York, having an authentic history covering nine hundred and sixty-three years.

Free Masonry has more adherents in the United States than in any other country, speaking well for the tried principles of the Order, as Americans are certainly as capable and intelligent as any contemporaneous people. One reason why our Fraternity has taken deep root in America is because of its absolute democracy and equality. It has

names and titles implying a due importance conceded to office, but every office is elective, and only temporary in tenure. There is no office in the Order but what is within the reach of the ambition of any brother. At the Lodge-door, the trappings of wealth are laid aside, and all men meet on a common level. Free Masonry is to-day the only exponent of the absolute equality of all men, and I say this with due thought. I know of no other society where extraneous advantages do not add dignity to the possessor ; but, here, royalty, fame, wealth or education give no superior position ; the worth of the man, as man, confers respect, and nothing else should, or with us can, confer respect. There is no ceremony for the obsequies of a king or president different from that of a peasant or mechanic. The immortal words of Job come to all alike at death, " Naked came I out of my mother's womb, naked shall I return thither." Here originated the idea of the equality of all men, and it shall yet permeate all society until only virtue and integrity shall confer dignity ; and that shall be the ornament of the mind, not of the body. The greatest and purest men of all ages have graced the Lodge-room with their presence, and their lives have received new luster from adherence to its precepts and counsels. To give a list of the great in all ages who have been Free Masons would be to write the history of man's greatest achievements in art, science, literature and war. The greatest poets have written our songs. The greatest historians have written our annals, and the greatest statesmen have sat in our councils. Modern history, from Frederick the Great to Washington and Grant has been made picturesque and glorious by Free Masons. The clergy, the schools of medicine, the conquerors in war, the inventors in peace have stood upon the great level and respected the laws of the Great Architect. Wonder has been expressed that an institution like Free Masonry could remain not only intact, but go on and prosper for a

thousand years. Changes in states or dynasties have not affected our Order. Fashions and manners have changed, but in not one principle has Free Masonry changed since its inception. It is marvelous! Then, to what conclusion can we come? Only that it was grounded on the truest principles. That it was based on a thorough understanding of the relations existing between God and man, and the true relations existing between man and his fellows. Shall we not go further and say, with reverence, that we believe that the Great Architect may have put it in the hearts of men to build the Lodge as He put the proportions of the Temple into the mind of the great King of Israel?

We stand upon this eminence of the topmost heights of the marvelous nineteenth century. We mark its achievements. We wonder at the condescension of God in thus prospering us. We look back down the slope at the historical faces of eminent brethren who have preceded us. We mark how God has prospered virtue; how He has cast away vice and evil. We see the dawning of brighter days when the principles of our Order shall make all men brethren; when equality shall come to all; when the East shall glow with perfect light; and then shall we not look upon the trestle-board of the Great Architect's plans for us, and go forward in new obedience, new hope toward the Temple in the skies?

Hermon Lodge, No. 500, Hermon.

Special Communication of Hermon Lodge, No. 500, held in their Lodge-rooms, April 24, A. L. 5889. The brethren assembled pursuant to the recommendation and edict of the M. . W. . Grand Master, W. . W. W. Matteson, Master, presiding. After devotional exercises, the address of the Grand Master was read by the Secretary, followed by remarks by a number of the brethren.

Lodge closed with the benediction.

E. T. CHANEY, *Secretary*.

Morning Star Lodge, No. 524, Marcellus.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

The Craft of the above Lodge, accompanied by their wives and a few invited friends, celebrated in open session the occasion recommended by Grand Master Lawrence for April 24th, by following the order of exercises as requested by Committee in circular of March 14th.

An after entertainment of refreshments was held in same room, the whole proceedings apparently being enjoyed by all present.

Yours, etc.,
 H. P. TEFFT, *Secretary.*

Warrensburgh Lodge, No. 425, Warrensburgh.

M. : W. : FRANK R. LAWRENCE,
Grand Master :

DEAR SIR AND BROTHER : An encyclical received from you and dated March 14, 1889.

The following programme of exercises was held by the brethren of Warrensburgh Lodge, No. 425, on the evening of April 24, 1889 :

1. Prayer, by the Chaplain, Rev. C. H. Lancaster.
2. Singing, by the Choir.
3. Opening Remarks, by W. : A. H. Thomas, Master.
4. Reading M. : W. : Grand Master's Address, by D. D. G. M. Bro. Griffing.
5. Address, by W. : M. Nelson Dickinson.
6. Address, by W. : Henry Griffing.
7. Address, by Chaplain Rev. C. H. Lancaster.
8. Singing the Doxology.
9. Benediction, by Chaplain Rev. C. H. Lancaster.

Fraternally yours,

THOMAS H. CRANDALL, *Secretary.*

Horse Heads Lodge, No. 364, Horse Heads.

M.:W.:FRANK R. LAWRENCE,
Grand Master :

MOST WORSHIPFUL SIR AND BROTHER : Pursuant to your request and direction as contained in your circular letter, Horse Heads Lodge, No. 364, pursuant to previous notice, met at their Hall, together with their families and friends and a delegation from Southern Light Lodge, No. 725, and also from Old Oak Lodge, No. 252, who united with us, and held an open meeting and jubilee and general rejoicing over the payment and extinguishing of the enormous debt which has been over us with a depressing weight during many long years of the past.

The following programme of exercises was carried out under the direction of our worthy brother, A. D. Loomis, the Chairman of our Committee appointed for that purpose :

1. Singing of "Old Hundred," by the Choir, accompanied by Organ and joined by the Audience.
2. Prayer, by Rev. Brother Hodgson, of the M. E. Church.
3. Reading of the Grand Master's Address, by R.:W.:J. H. Marshall.
4. Address, by W.:Cyrus Barlow.
5. Music, by the Choir.

After which the meeting adjourned to the Platt House, where a bountiful repast was served, when the participants of the joyous occasion dispersed.

The following is the impromptu address of W.:Cyrus Barlow, and reported by a stenographer employed for that purpose :

ADDRESS OF W.:CYRUS BARLOW.

MY DEAR FRIENDS : I was invited by the Committee who had in charge the proceedings on this occasion to appear here and give something of a history of Horse Heads Lodge, mainly, I suppose, because I was one of

the oldest members of the Lodge, and knew as much of its history—and, perhaps, more—than most any other member who could have been selected. I do not entertain the idea for a single moment that I was selected for this purpose because of any superior ability or capability on my part to interest those who might listen to me.

I delayed, from various circumstances, giving to this subject such thought and attention as I desired to do until yesterday ; then I wished particularly to see this address which has been read in your hearing ; to see what line of sentiment would be presented to you in that, and this morning, for the first time I had the pleasure of perusing it—and I was somewhat surprised. I regretted that our Grand Master did not more particularly describe the occasion for this day of rejoicing. It is, indeed, to the Masonic Fraternity of the State of New York a red letter day. To you, my brothers, who have not given particular attention to the object and purposes and the magnificent achievements, mainly to be attributed to our Grand Master, which have led to this day of rejoicing, and of which the general public know but little, it seems fitting upon this occasion that something more should be said, that you may more fully realize the importance surrounding the subject which has brought about this day of jollification.

In 1842, a project was devised by the Grand Lodge of the State of New York, to make an effort to establish, by some means, an Asylum for aged and indigent Masons and widows and orphans of Masons. At that time there was contributed one dollar ; upon that one dollar as a foundation-stone, a sum insignificant in itself, there has been reared in the city of New York a magnificent Temple, out of the proceeds of which, the grand design in the beginning was that there should be built an asylum where indigent Masons and their widows and orphans might have their wants supplied. In 1851, \$35,000 was the projected amount that this Hall should cost ; but contribu-

tions came in, an annual tax was placed upon the Lodges of fifty cents per member, and there was felt for years a burden of taxation. This taxation has continued on the Masonic fraternity of the State of New York, without a hope of cancelling the enormous debt. There was a time in this Lodge when many of the membership felt so discouraged at the amount of taxation they were paying that they were almost inclined to leave the Order; and yet, compared with the State of Pennsylvania, this was merely a bagatelle. In the State of Pennsylvania they erected, in Philadelphia, a Masonic Temple, the cost of which I am not able to state, but every member who joined the Masonic fraternity in the State of Pennsylvania has been taxed the membership fee of \$20, to be paid to their Grand Lodge. Think of it! The membership in this State has complained of the tax of fifty cents a year for this Hall and Asylum Fund. In 1870, there was \$360,000 in the hands of the Grand Treasurer of the Grand Lodge to build this Temple, the income of which was to be devoted to that grand object—the Asylum. This Hall was to be erected as projected in 1851, as you heard from the Grand Master's Address, for the sum of \$35,000, but when the building was finally projected it was found that a much larger sum was needed for the purposes and designs that were intended to be accomplished; and the building now, when completed, has cost about two millions of dollars, which sum has been expended in its erection, completion and furniture. It is a magnificent structure, indeed. In it is a Hall for the Grand Lodge; besides that, there are eight Lodge-rooms, where sixty-five Lodges now hold their meetings, for the use of which they pay large rent. Think of it; what a magnificent structure this is! And when our present Grand Master came into office, in 1885, there was a debt standing against the Order in this State, in round numbers of half a million dollars, which he, by his efforts in the past three and a-half years, succeeded in paying. Is it not, then, a good

reason why the Fraternity should, at this time, hold a day of rejoicing? The payment of this debt has been accomplished almost wholly by the untiring efforts of our Grand Master; and through his efforts the debt is paid, and now in the Treasury there is a fund of one hundred thousand dollars to build this Asylum. The site for it has been selected and purchased, and the income from rent of the Hall, it is contemplated, will amount to more than \$50,000 annually to sustain this magnificent system of relief. Why, isn't it one of the most magnificent charities that has ever been projected in the State of New York? And the achievement of this is what makes us feel like rejoicing upon this occasion.

Now, I have stated this much that you may understand something about why we hold this gathering in all the Lodges of this great State. The sound of rejoicing goes up from over seven hundred different Lodges—and well it may. Now, Horse Heads Lodge is connected, in a small way, with this grand scheme, and, as has been said by Brother Loomis, Horse Heads Lodge has had something of an experience, and it was supposed that the history from 1855, the time of its institution, up to 1862, was lost. I supposed it was, except so far as it rested in the memory of the older members of that Lodge; and when I was notified that I was expected to say something about the history of this Lodge on this occasion, I supposed I had got to work that out from the memory of the older members and my own recollection. But in casting about for information, I found the thing right here, in this old record, that was written up in 1862, after the disastrous fire that destroyed our record-history. That relieved me somewhat; and it was the merest circumstance in the world that preserved to us this history for the younger members of this Lodge. The younger members of the Order in this town do not know anything about this; and none of the citizens of Horse Heads, except the oldest of them, remember about this fire. They know nothing about

the struggles that Horse Heads Lodge has had to contend with to maintain its existence. Now, I cannot do anything better than to read some of the records of this history. I very much dislike reading upon an occasion of this kind, but I must do it.

"Horse Heads Lodge, No. 364, was instituted, by dispensation, at Horse Heads, N. Y., on the 21st day of February, 1855, with the following charter members :

"James A. Christie, O. D. Chatfield, A. L. Staring, Waterman Davis, Charles M. Conkling, Rowland Parker, John Bachman, Darius Bentley, Hiram S. Bentley, Vincent Conkling, John N. Brees; James Barlow."

George O. Hanlon, Rowland Parker and Mordecai Rickey were among the petitioners, but were not present at the institution. The officers named and appointed in the dispensation were W. James A. Christie, Master ; O. D. Chatfield, S. W. ; James Barlow, J. W. But five of these members are now living, viz. : James A. Christie and James Barlow, of Horse Heads ; A. L. Staring, of Utica ; H. S. Bentley, of New York City ; and Charles Conkling, of Michigan. The Lodge was instituted in Odd Fellows' Hall, situate on the south side of John street, now occupied by Mrs. Sherman as a saloon, where it remained for two years, when a room was fitted up in the second story of the Mosher Block, where it remained up to August 12, 1862, at which time a destructive fire swept away almost the entire village, and the Hall of the Lodge with its entire contents, including its charter and all its furniture and records, were destroyed. The Lodge at that time had a membership of sixty-nine.

Prior to the time of the fire, an abstract of the records had been taken and placed in the hands of M. W. John L. Lewis, Jr., to be used by him in compiling the history of Masonry in the State of New York, a duty assigned him by the Grand Lodge. These abstracts, therefore, are the only record now preserved by the Lodge of its proceedings from the date of its origin to October 8, 1862.

By this fortunate occurrence alone we are enabled to trace the history of our Lodge, aided by personal recollections of the few remaining old members, who will soon be numbered with those who have laid down the working-tools of the craft.

When the fire alluded to had spent its force for want of buildings in reach, the whole of our beautiful village, or the business part of it, was a mass of smoking ruins. Not a store or shop, or building of any kind, from John street north to the old canal-feeder was left standing, but all the buildings with most of the contents were a mass of smoking ruins. Our Lodge-room was not entered; everything it contained went down with the rest. But one store was left, that one on the corner of Main and John streets, since burned. Not a shop, an office, hotel, or place where a stranger could get a meal or cover for a night. When the members of the Lodge had taken time to look about them and view the destruction wrought, the courage of most of the members failed, and many in the moments of despondency were ready to give up the prospect of anything in the future. But a few, with more courage, said, No. Yet no place was left where we could hold even an informal meeting to consider the situation. But soon, new courage, born of necessity and love for our Lodge, prompted a brother to open his private dwelling and invite the brethren to gather there for consultation. Hope revived and took the place of despair. The meeting took place and was well attended; views were freely compared, and we soon found that in times of distress and trial the ties of Masonic brotherhood that bound us together were stronger than bands of steel, and that though cast down we were not destroyed; that though every vestige of the effects and records had been dissolved in smoke, yet our members were left, and if we were true to ourselves and to the undying principles of Free Masonry, we would rise like a phoenix from the ashes. And we at once resolved that Horse Heads Lodge, No. 364, should

live. We soon rented a vacant room in the upper story of the building on Main street now used as a tombstone shop, put up a stairway on the outside, divided the room, which had been ceiled up with rough boards and used as a paint shop, the sides daubed with paint—not in semblance of Masonic emblems which usually adorn a Lodge-room—without carpet or furniture of any kind. On the 8th day of October, 1862, in less than two months after our great disaster, with our worthy brother W. Isaac S. Marshall, Master, seated in the East on a rough bench, with improvised furniture of a like character, under a special dispensation giving us authority, we began work. Though smarting under the trial through which we had passed, yet it had its salutary effects in uniting us in a stronger bond of union and fellowship than had before existed. We continued to occupy this place from October 8, 1862, until April 1, 1865, when, by the erection of a building, we moved and had good rooms, well-fitted and furnished, and suited to our purposes.

During all the time we occupied this garret, the Lodge meetings were well attended, we had all the work that we could do, and the membership was largely increased. All its members worked in harmony for the common good, with a fixed determination to promote the best interests of the Lodge and the general welfare of the Fraternity.

Now, of course Lodges are of little consequence unless they do good in the world. It don't matter to the public that we congregate in a Lodge meeting secretly unless we do some good in the world. The object of Free Masonry is to benefit mankind. Of course it is secret ; we do not blazon abroad to the world our deeds of charity and kindness and the good we do, but it is a charitable institution, it does advance manhood ; and, what is more, it has received the sanction of the wisest and best men—not only in this country but in all the civilized worlds. The father of this country—Washington, Jackson, and nearly

all the celebrities of this country have been Free Masons, and its principles and teachings enforce the highest order of moral rectitude. A man can not be a bad man and be a good Mason. Its teachings are of the highest character. It is true, we go back in our traditions hundreds of years ; it is as old as the tradition of the world ; our traditions carry us back to the days of Solomon's temple. The secret lessons which are taught to Masons teach the highest moral truths, and they are taught in the most impressive way. The foundation principles upon which the whole superstructure of Free Masonry is erected are Faith, Hope and Charity ; Faith in God, Hope in immortality, and Charity to all mankind.

Rondout Lodge, No. 343, Rondout.

At a Special Communication of Rondout Lodge, No. 343, held at their rooms in Rondout, N. Y., on Wednesday evening, April 24, 1889, A. L. 5889, there was present :

W.: William D. McMillan, Master ; John Stephens, S. W. ; Andrew Barrett, Jr., J. W. ; W.: John B. Alliger, Treasurer ; R.: W.: Oscar L. Eastman, Secretary ; W.: George B. Hibbard, Chaplain ; Charles H. De La Vergne, S. D. ; Marks Jacobs, J. D. ; James B. Cameron, as S. M. C. ; Frederick Stephan, Jr., J. M. C. ; James Aug. Vignes, Marshal ; George Jarrold, Organist ; Jesse M. Decker, Tyler ; and a large number of brethren and visitors from sister Lodges.

The Lodge was opened on the Third Degree.

The Grand Master's encyclical letter of March 14th was read by the Secretary, after which the following programme was rendered, Bro. R. W. Anderson presiding at the organ. :

1. Singing, tune " America."
2. Prayer, by W.: Abel A. Crosby.
3. Singing, tune " Old Hundred."

4. The Address of the Most Worshipful Grand Master provided for this occasion, read by W.: John B. Alliger.
5. Reading of letters of regret from absent brethren.
6. W.: John B. Alliger read selections from the press regarding the magnitude of the work that has been done and its progress since the first dollar was paid towards building a Hall and Asylum.
7. Singing, tune "Nearer My God to Thee."

A telegram of congratulations was, on motion, ordered sent to M.: W.: Grand Master Lawrence, to read as follows :

"Rondout, three forty-three, sends greeting, and heartily congratulates the Grand Master and the Fraternity upon the glorious consummation of this great work."

Announcement was made of the death of our brother, E. W. Knapp, on the 23d instant.

The minutes were read and approved, and the Lodge was closed in peace and harmony.

	WILLIAM D. McMILLAN,
OSCAR L. EASTMAN,	<i>Master.</i>
<i>Secretary.</i>	

Savona Lodge, No. 755, Savona.

R.: W.: EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: At the request of the Grand Master, I forward report of meeting of April 24th.

Lodge convened promptly at 8 o'clock. Programme, as recommended, carried out, viz.: Prayer, by W.: W. J. Tucker. Singing, by Bros. J. A. Van Hausen and T. L. Ward. Reading of Grand Master's Address, by T. L. Ward. Speeches, by Bros. Amasso Seager and W.: W. H. Brink, Master.

T. L. WARD,
Secretary.

Wappinger's Lodge, No. 671, Wappinger's Falls.

On Wednesday evening, April 24th, the Masonic fraternity, together with their families and the widows and orphans of deceased brothers, assembled in their Lodge-room to celebrate the expunging of the Hall and Asylum Fund debt. It was a very happy and joyous gathering of the brethren, the ladies and the little ones, the room being tastefully and beautifully decorated with palms, plants and flowers, due to the thoughtfulness of our Worshipful Master. The hall never looked so beautiful and inviting, even at its dedication, and each vied with the other to make it a pleasant time, and one long to be remembered by those who participated.

The meeting opened with prayer by the Chaplain, Bro. John Stevenson, after which the whole assembly joined in singing "Old Hundred." The Grand Master's Address was then read by the W. T. E. Goring, Master, after which the following programme was carried out :

Solo, by Miss M. L. Halfpenny.

Recitation, by Miss Masey Bartram.

Solo, by Miss Cora Taylor.

Address, by Mr. James Marlor.

Duet, by Misses M. L. and A. M. Halfpenny.

Recitation, by Mr. James McKay.

Duet, by Misses M. L. and A. M. Halfpenny.

Benediction, by Chaplain.

The selections were all rendered in the very able manner customary to the participants, who are sufficiently well known to us to render further comment unnecessary. W. James Marlor's Address on the History of Free Masonry was both interesting and instructive. At the close of the exercises, which occupied about two hours, the company adjourned to the spacious parlors of the Young Men's Christian Association, where a banquet was served, under the able management of a committee of five ladies,

which the whole party enjoyed most heartily—particularly the children, after which they had an hour's enjoyment in the reading-room and gymnasium of the Association, when the assemblage dispersed, each with something to remember of the most pleasant time under the auspices of the F. & A. M.

An act, not on the programme, but never to be forgotten, was the genuine surprise given the brethren by the generosity of the Worshipful Master, Thompson E. Goring, who presented the Lodge with two very large and handsome oil paintings, in heavy gilt frames; one representing a view on the Suwanee River, and the other a view on the Susquehanna River, both works of art and very highly prized by the brethren, as is the kindness of their Worshipful Master, and for the pleasant memories they will recall of his services to the craft.

J. B. MCKAY, *Secretary*.

Opera House, Utica.

ORDER OF EXERCISES.

Bro. Alexander T. Goodwin presiding.

1. Music, - "Come let us join in Cheerful Song," - *Schubert*

2. Prayer,

By Rev. Daniel Ballou.

3. Singing, "Old Hundred."

4. Address from the Grand Master,

Read by Bro. George C. Morehouse.

5. Music - "Leoni," - *Hymn to the Omnipotent*

Music, by Prof. A. L. Barnes.

6. Oration, "The Lessons of Free Masonry."

By Bro. F. F. Laird, M.D.

7. Music, - (a) "Masonic Song," - - - *Otto*

(b) "It is the Lord's Own Day." - *Kreutzer*

8. Benediction,

By Rev. Bro. Bernard Schulte.

The following members of the Masonic Fraternity kindly volunteered their services for this occasion :

First Tenors.

William H. Owen,
J. Frank Day,
J. Quincy Hughes.

Second Tenors.

**John S. Davies,
William J. Brand,
William B. Parry.**

First Bassos.

Prof. A. L. Barnes,
Prof. N. Zarth,
William E. Brown.

Second Basses.

Mott T. Brown,
H. H. Klock,
William E. Peate.

Musical Director, Prof. Alex. S. Thompson.

Accompanist, Prof. Henry G. Carpenter.

COMMITTEE OF ARRANGEMENTS.

From Utica Lodge, No. 47.

DANIEL MCGUCKEN, NATHAN OVEREND,
Master, *Senior Warden.*

CHARLES P. GLATT, *Junior Warden.*

From Oriental Lodge, No. 224.

JAMES E. HALL, JACOB SCHEEHL,
HENRY CHATFIELD.

From Faxton Lodge, No. 697.

REES G. WILLIAMS, RODERICK CAMPBELL,
HENRY D. PIXLEY.

REES G. WILLIAMS.

JACOB SCHEEHL, *Chairman.*
Secretary.

ORATION BY BROTHER LAIRD.

In the early part of the seventeenth century there sailed into a harbor in Massachusetts Bay a little band of refugees, and as they stepped upon the shore of their new home they reverently knelt upon the barren rock of old Plymouth, with grateful hearts offered the prayer of thanksgiving, and in the true Masonic spirit invoked the

blessing of Almighty God upon their future labors. So do we, Free and Accepted Masons, assembled to-night throughout the length and breadth of the Empire State, lift up our voices in joyful praise to the Giver of all Good, who has watched and guided our course through the years of persecution, intolerance and bigotry into the harbor of peace, plenty and prosperity. We sing the praise of a moral institution as superior to all others as it is older in years ; of a beneficent Order as boundless in its charity as the confines of a world ; of a school of education which existed long before books were wrtten or maps were drawn ; of a non-sectarian body which antedates the Christian era, and which receives within its portals all who believe in a Supreme Being ; of an organization coming down the centuries with record unsullied and defying the pen of history to fix upon her escutcheon the stigma of crime ; of a fraternity which inculcates the grand principles of honor, honesty, morality and purity of life, protects your firesides from the rake and the libertine, reaches out a helping hand to an unfortunate brother, and binds all its members together like a happy family in a union of heart, hand and purpose.

Like all moral reforms, Masonry has had its day of trial, of reverses and of disappointments as well as that of prosperity, reward and success. Take a masterpiece of the painter's art, hang it upon a bare wall in the dim light of a November morning. You see but a meaningless combination of figures and colors. The beauty is there, but the shadow obscures it. This is the Masonry of the early days, living in an age of vice and sensuality. Take the same picture, adorn the walls with the varying tints and shades to match and contrast with it, then let in the bright light of an April morning. Now, look ! You can fairly see that inanimate canvas spring into life, every outline, feature and color teaching to you its wondrous lesson. This is modern Masonry, illuminated by the vitalizing rays of the Christian era. Living as we do in

the civilization of the nineteenth century, it seems to us a strange commentary upon the wisdom and good sense of the past that less than a hundred years ago the bitterest invective and the vilest epithets were hurled against an order which exists solely for the good of all mankind. "Liars," "wretches," "child of the devil," "blasphemous mockery," "band of murderers," "league of Satan," these are a few of the endearing terms bestowed upon Masons and Masonry in the early part of the present century; and I doubt not that there are to-night, within the hearing of my voice, brothers who are living witnesses to the truth of the statement. Do you ask, Why this whirlwind of abuse? I can only answer in the spirit of Mark Twain who, when asked to contribute to a magazine a series of articles upon a subject of his own selection, announced that he would write upon agriculture, since he had often noticed that he wrote best upon that which he understood least! Times have changed, and the popular sentiment of the present accords to Free Masonry the honorable recognition which it has so long deserved. In that series of struggles and triumphs which have won for us the distinguished position which we now hold, the great State of New York has been a prominent factor. Laboring under an immense debt, the Fraternity has steadily held fast to the teachings of the Order; has paid its indebtedness dollar for dollar, and to-night celebrates with just pride the dawn of a better era. In this city, which, during the Morgan controversy met the slanderous messenger of evil as he traveled eastward, and turned him back; which was the first to respond to the call for help—as she was likewise foremost in paying her share of the debt—here, in this El Dorado of Masonry, it is eminently fitting that the Craft keep green its grand Masonic record, and send the bugle-note of praise echoing down the coming years.

Every human institution reflects, to a greater or less degree, the habits, the customs and the peculiarities of

the age that gave it birth. So it is with Free Masonry. Springing into existence at an early period in the world's history, fostered by the learning of Egypt and thriving in an age of mysticism and hieroglyphics, Masonry of necessity had stamped upon it the impress of secrecy and symbolism. Ignorance and superstition were the birthright of the many ; education and refinement the crown-jewels of the few. The pursuit of agriculture usurped the cultivation of the arts and sciences. Philosophy was solely the prerogative of priestcraft. Architecture now springs into new life, and a small body of men, the architects, the first natural philosophers, form themselves into an organization for mutual benefit and protection, "differing only in name from the Free Masons of to-day." The arts and sciences, especially those of astronomy, geometry and architecture were at this time the sole property of Egypt and adjacent Asia. The crafty priesthood, ever on the alert to increase its hold upon a superstitious people and seeing in this association of architects the means of building grand temples which should redouble its power, joined the Fraternity, and thus gave to Masonry that union of science and theology which now characterizes it. This was the age of operative Masonry, pure and simple, which has left to us the priceless legacy of its skill in the Pyramids and grand temples of Egypt, and handed down to future generations the sciences of astronomy and geometry.

Masonry now opens upon a broader field. About the year 1607, in the reign of James I of England, men pre-eminently distinguished for their learning in various branches were received as "Accepted" Masons, and hence the title by which we are familiarly known at the present day. This opens the era of "Speculative" Masonry, when Elias Ashmole, the great antiquary, himself an "Accepted" Mason, recomposed the rituals which, with but slight changes, are now used in England and America. Purely Operative Masonry began from this date to steadily decline, and in 1700 had ceased to exist. Modern Ma-

sonry, however speculative though it be, still holds in loving remembrance the achievements of its ancient sister ; still retains the teachings of the arts and the sciences ; still uses the same terms, but clothes them in a figurative language as 'grand and as beautiful as ever fell from English tongue. Well does it typify the three supports of Masonry, Wisdom, Strength and Beauty. Well does it recognize the fact, familiar to us all since the days of Holy Writ, that a truth taught by symbolism sinks deepest into human hearts. In the whole realm of Free Masonry there is not a sign, syllable, word or ceremony which does not teach some moral lesson. In the language of Oliver : " It is a system of morality veiled in allegory and illustrated by symbols." By the gavel we are taught to divest ourselves of vice and fit our minds "as living stones for that spiritual building—that house not made with hands—eternal in the heavens." The square typifies morality; the compasses, moderation ; the level, equality ; and the plumb, rectitude of conduct. The lamb-skin apron is emblematic of innocence and purity of life. The green sprig of acacia that falls so tenderly from Masonic hands upon a brother's coffin symbolizes immortality, and proclaims in its silent language "that we have an immortal part within us that shall survive the grave, and which shall never, never, never die."

The degrees of Masonry illustrate the doctrine of probation or moral discipline. Youth, with its joyous hopes and aspirations, is the Entered Apprentice ; manhood, with its ripened thought and broadened culture, is the Fellow-Craft ; old age, with its silvery locks and tottering steps, is the Master Mason patiently waiting for the scythe of Time. "The Temple of Speculative Masonry is built by piling precept upon precept, symbol upon symbol, instruction, explanation, admonition, example and historical fact, like a series of polished and perfect stones emblematically carved, marked and numbered." Its corner-stone is laid upon the hill of divine revelation ;

it is bound together by the cement of brotherly love, relief and truth ; its portal is the ladder which Jacob saw in his vision extending from earth to heaven, the three chief rounds of which are Faith, Hope and Charity ; its floor is the mosaic pavement emblematic of the checkered life of man and holding in its center the blazing star of Divine Providence, and crowning its dome is the Bible—the first great light of Masonry.

Speculative Masonry, my brothers, is something more than a beautiful ideal, a day-dream of the long ago. It is a living reality to-day in the hearts and lives of more than three millions of its loyal subjects. It is a practical kindergarten of life, teaching us to look from nature up to nature's God ; a storehouse rich in the history and tradition of the days gone by ; a light-house set upon the rock of all time to warn the reckless mariner from the shoals of error and wrong. There is no great principle in life which it does not advocate ; no grand rule of conduct which it does not sanction ; no virtue which it does not commend. It is the friend and ally of a free government. " In the State you are to be a quiet and peaceful citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live." It was the Masonic schism of liberty, equality and fraternity which, in the middle of the eighteenth century so alarmed the kings and clergy that in Russia, France, Hamburg, Florence and Geneva edicts of denunciation were proclaimed against the Order ; Portugal, Naples and Spain followed their example, and the tortures of the Inquisition, rendered immortal in Masonic history the names of John Coustos and his confrères. Contrast these facts, if you will, with the accusation of enmity to republican institutions brought against the Fraternity during the " Morgan Excitement " of 1827-35, and tell me if the charge has even the semblance of truth.

Masonry has a creed. It is a sermon in miniature, a volume in a sentence. It is for the Jew and the Gentile, the rich and the poor, the king and the subject. Before its banner national hatred, religious intolerance and political enmity have vanished. Under the light of its grand lesson the Jew forgets his exclusiveness and the Christian his bigotry as their prayers ascend together to the Father of them both. "Faith in God, Hope in immortality and Charity to all mankind"—this is our creed. Read it, think of it, ponder it, my anti-Masonic friend; and then say, if you can, that Masonry is antagonistic to Christian principles and the Christian religion. Who preached this creed, sublime in its simplicity and grand in its thought? Why is the Masonic Lodge dedicated to St. John the Baptist and St. John the Evangelist? Why has it been taught for the last century and a-half that the blazing star in the mosaic pavement was emblematic of that lantern which guided the wise men of old to the manger at Bethlehem? Why, at the revival of the Order in 1717, do we find employed the terms "Christian Masons" and "Christian usages"? Why is the Lord's Prayer used in the ritual of England and the Jew excluded in Prussia? Why are many of the noted Christian clergy the most devoted of Masons and the most voluminous of Masonic authors? Why were Washington, Warren, LaFayette, Clinton and Garfield such enthusiastic members of the Fraternity if it was antagonistic to the religion of Christ, which they professed? True it is, that Masonry is of all religions; equally true is it that all human institutions have stamped upon them the new views of an ever-advancing civilization. In its early days Masonry lived under the influence of the Jewish polity, and was more or less moulded by its opinions. At the Masonic revival, in the dawn of the eighteenth century, Christianity was the ruling religion of the world, and the ritual of Speculative Masonry assumes a new meaning. Says Moore: "Masonry is neither Judiasm

or Christianity ; but, founded upon the revelation of God to man, it partakes of both. In its symbols and forms and ceremonies it partakes largely of the older dispensation ; but, like everything in that dispensation which was typical and prefigurative of better things to come, it also bears a spiritual application and breathes the living spirit of the New Testament revelation." Free Masonry is not religion, though it stands at the threshold of her temple ; it is not the Church, though it be her most potent friend ; it is not a missionary, though it often prove a Christian pioneer. A moral institution, teaching the practice of every moral virtue, trusting in God for guidance and hoping for immortality as reward—this is Free Masonry.

We are taught by our creed to have "Charity to all mankind." With that carefully discriminative use of words so characteristic of our ritual, charity is here used in its true signification. It implies something "dear," "beloved," something held in high esteem. Webster defines it as "that disposition of heart which inclines men to think favorably of their fellow-men and to do them good." "Liberality in judging of men and their actions ; a disposition which inclines men to put the best construction on words and actions of their fellow-men." In a Masonic sense, it is synonymous with philanthropy. For its perfect manifestation, it requires the co-operative aid of the four cardinal virtues—temperance, fortitude, prudence and justice. It is a charity which not only doeth no evil, but also thinketh no evil. It is that noble virtue which overlooks our faults and foibles, and searches beneath them for the jewels of true manhood ; that spirit of chivalry which shields your reputation from that vampire of society—the public gossip ; that "touch of nature" which "makes the whole world kin." That Masonry, animated by charity, has greatly improved the social condition of man is a fact so universally admitted to-day as to require no argument. In truth, its tenets of friendship

and relief have been generally regarded by the uninitiated as the distinguished characteristics of the Fraternity. "Without friends and without money" is a phrase which has no meaning to a Mason in the home of Masonry. Be he a stranger in a strange land, he need utter but few words to have extended to him the right hand of fellowship and brotherly love ; rich or poor, prince or peasant, the strong arm of Masonry encircles him. "It is not the external, but the internal qualifications of man which Masonry regards."

" As the rivers farthest flowing
 In the highest hills have birth,
 As the banyan broadest growing
 Oftenest bends its head to earth.
 So the noblest minds press onward
 Channels far of good to trace,
 So the noblest hearts bend downward
 Circling all the human race."

Thus, in the brief time allotted, have I sought to outline the grand lessons of Free Masonry. Are they but the fairy fruit from the dream-land tree? Have they no more meaning than the myth? See your answer in that Masonic home which will soon rise on yonder hillside, an embodiment of all its teachings, an enduring monument to the greatness and goodness of Free Masonry in the Empire State. Under the ocean lies the pearl ; under the carbon, the diamond ; under labor, the lesson. The novitiate who enters the temple of speculative Masonry out of idle curiosity, or from other aimless motive, may become a Mason in name but never in spirit. He has seen but the shadow, not the substance ; the casket, not the gem. Masonry holds up as the goal of its teachings an ideal man. That we fail to attain perfection is not the fault of the institution, but of the frailty of human nature. Neither is it to be reproached for numbering among its family those whose lives are inconsistent with its teachings. As in the Church, so in Masonry, the saint and

the sinner often kneel at the same altar. Viewed in its true light, you see upon its trestle-board a figure as beautiful as it is real, as grand as it is useful. From the uninitiated "it seeks to conceal nothing, save that which is essential to its existence"; its principles, its tenets, its symbolism are an open book to all the world.

Treasure, then, in your memory the grand lesson of Free Masonry. So mirror in your lives the principles which you profess, that when the gavel shall sound in the East and the refreshment of heaven crown the labor of earth, you may see through the mist the green acacia, emblem of Hope, as you

"Wrap the drapery of your couch about you
And lie down to pleasant dreams."

ADDRESS BY R.:W.:A. T. GOODWIN.

LADIES AND GENTLEMEN: In the name and in behalf of the three Masonic Lodges of the city of Utica here assembled, we bid you welcome to this our thanksgiving service, and hope that the memories of the hour will be instructive as well as entertaining. We belong to the Fraternity of Free and Accepted Masons—the most remarkable of all social organizations. Founded not for the selfish joys of its own members, it diffuses the spirit of love, peace and benevolence over all mankind. Older than the oldest Empire of Christendom, and with a history bright as the stars in the firmament with deeds of love, our Fraternity grows stronger with the years, and her virtues more beautiful with the lapse of time.

We take great pride in that we were "brought to light" under the jurisdiction of the Grand Lodge of the State of New York, whose wide influence extends beyond its own borders, throughout the length and breadth of our own land, over seas and across continents. Truly, I think, may it be said that the Fraternity of the State of New York is the central Masonic sun around which all others bend and sweep.

One of the first great care of Masons is to provide for the aged, the sick, the poor, the distressed worthy brother, his widow and orphans.

It was eminently proper therefore that measures should be taken to provide for our unfortunates in a manner becoming the influence and power of the Masonic Fraternity of the State of New York. Accordingly, as early as 1842, the Grand Lodge resolved upon the erection of a Hall in the city of New York, from the revenues of which was to be established an Asylum for indigent Masons, their widows and orphans.

The first contribution to the fund was the offering of Brother Greenfield Pote, then Tyler of the Grand Lodge. Brother Pote was a humble man without wealth, but a loyal, consistent and sincere Mason. He knew that there must be a beginning to all undertakings, and that if a brother gave not grudgingly but according to his ability, a blessing would surely follow. He contributed a single dollar, and behold the Temple is completed. A grand structure costing over one million five hundred thousand dollars adorns the city of New York, the pride of the Fraternity and a monument to its zeal and liberality. No shadow of debt rests upon it, and henceforth from its walls will perpetually flow a living stream which to the end of time shall provide shelter, maintenance and protection to the sick and aged, and education to the orphans of the present and of future generations of Masons.

Glorious, indeed, is this consummation. I congratulate you, brethren of Utica, Oriental and Faxon Lodges that your sacrifices, your toils and struggles are ended. I have known something of your burdens—they are lifted and are gone. You have traveled the rough and rugged road for many a year, you have at last come to the open country, to the glorious end; strengthened by the consciousness of duty well performed and that you have not been laggards by the way.

All honor to the distinguished brother who inaugurated and completed this great undertaking, and without whose

faithfulness, watchfulness, firmness, and extraordinary ability we should still be struggling with debt and dependency.

He is, indeed, worthy to be the Master, the chief head of the Fraternity ; worthy of the distinguished honor of expounding and applying our laws. Worthy to hold in his right hand the sword that guards the book of our constitutions.

In the name of Utica Lodge, No. 47, Oriental Lodge, No. 224, and Faxton Lodge, No. 697, which I have the honor on this occasion to represent, I desire to return to him most grateful and unreserved thanks for his great services to the Craft, and for his usefulness as a Mason and a citizen.

May he long be spared to the Fraternity as its official head: May he continue our leader until the great task is completed. May his name be engraved not only in marble, and in the hearts of his brethren, as the Grand Master who emancipated the Fraternity from debt, but also as the Grand Master who laid the corner-stone and dedicated the great charity with which his name is inseparably linked.

All honor to the great Fraternity which has crowned this stupendous undertaking with absolute and complete success.

Worthy, indeed, is it of thanksgiving and praise. And so we, brethren, with the eighty thousand Masons of the State of New York, gather together this night, at the suggestion of the Grand Master, in our respective homes, from the ocean to the lakes, amid our cities and towns, men of all races, conditions and classes to celebrate and commemorate in love and unity this great epoch in our Fraternity's history, and to return thanks to the Grand Architect of the Universe, that hope long deferred has at last been realized ; that the heavy burdens which have so long oppressed are forever removed, and the clouds of despair and failure have been dispersed by the sunshine of certainty and success.

Philipstown Lodge, No. 236, Cold Spring.

In conformity to the encyclical of Grand Master Frank R. Lawrence, the brethren of Philipstown Lodge, No. 236, of Cold Spring, Putnam County, with their lady friends, assembled in Masonic Hall on the evening of the 24th of April, to return thanks to Almighty God for His manifest goodness to the Fraternity, and to rejoice with each other over the payment of all indebtedness of the Hall and Asylum Fund.

At 8 o'clock, W. W. William Wood, Master, opened the exercises by giving out "Old Hundred." This was sung by all assembled with the utmost enthusiasm; the words of this hymn so fully expressing the grateful feelings which abounded in every heart.

The Worshipful Master then delivered an address, reciting in an eloquent manner the whole history of the Hall and Asylum Fund, giving the manner of the inception, the progress and the final glorious consummation of the work of erecting the Masonic Temple, that beautiful home of the Fraternity in New York, as well as the securing of the funds requisite for the establishment of an Asylum for the unfortunate of our brethren.

After the address, a programme consisting of vocal and instrumental music, recitations and readings was successfully carried out. The orchestra, from the military post at West Point, was one of the most pleasing features of the evening.

The formal programme having been disposed of, the company were invited to partake of a bountiful collation, seasoned with the most delightful social converse and the strains of enlivening music from the orchestra.

The free sociability of the entire festival was in marked contrast with ordinary convivial assemblies. It was strictly a family gathering, and was enjoyed as such. Every guest was a welcome one, and was made to realize that fact. In short, it was Masonic.

Before the conversation had passed the point of keen enjoyment, the orchestra dashed into a waltz, which had a marvelous effect upon the younger people, and even the older ones showed a gleam of eye and restlessness of foot which was most significant. And so the evening passed with such hearty enjoyment that "Jubilee Night" will long be remembered with the greatest pleasure by all who passed its hours with the brethren of Philipstown Lodge.

PROGRAMME.

Music, Orchestra.

Praise to God, "Old Hundred."

Address, by W.: William Wood, Master.

Recitation, by Mrs. William E. Nelson.

Song, by Miss Nellie Bullock.

Reading, by Miss Edna M. Greene.

Orchestra.

Solo, by Bro. Alex. Spaulding.

Reading, by Bro. F. H. Greene.

Solo, by Miss Hattie Coe.

Reading, by Bro. Ellis H. Timm.

Orchestra.

Refreshments.

Yours fraternally,

FRANK H. GREENE, *Secretary*.

Mamaro Lodge, No. 653, Port Chester.

The Worshipful Master, Wardens and Brethren of Mamaro Lodge, No. 653, Port Chester, N. Y., assembled in their Lodge-rooms on Wednesday evening, April 24, A. L. 5889; also about fifty brethren of Acacia Lodge, No. 85, Greenwich, Conn., and other visiting brothers, to celebrate the Masonic Jubilee.

The Lodge was opened in due form at 8 P. M. W.: S. L. Hall in the East. The exercises of the evening proceeded in the following order:

1. Prayer, by Rev. S. W. Young, Chaplain.
2. Singing, "Old Hundred."
3. Reading Grand Master's Address, by W.:S. L. Hall.
4. Singing, by Lodge, Hymn No. 4, in Masonic Concordia.
5. Address, by Rev. S. W. Young.
6. Letter read by Secretary, from M.:W.:Luke A. Lockwood
Past Grand Master of the State of Connecticut.
7. Short Addresses, by W.:Bros. McNall, Guion, Peck and
Wilcox, of Acacia Lodge, No. 85, of Greenwich, Conn.
8. Singing of Hymn No. 16, in Masonic Concordia.
9. The Lodge closed in peace and harmony at 9:30 P.M., when
the brethren repaired to Washington Hall and partook of
a sumptuous repast.

Committee of Arrangements :

W.:S. L. HALL, REV. W. F. WAKEFIELD,
JOHN FORAN,
JOSEPH S. PROVOOST,
Secretary.

PRESS REPORT.

At the meeting last week, Wednesday evening, of Mamaro Lodge, Dr. S. L. Hall, acting as Worshipful Master, opened the Lodge, and the Chaplain offered the following prayer :

Grand Architect of the Universe, vouchsafe to preside at this, our Convention, and spread Thine hands in benediction over us. Hallow our joy, and accept our humble thanks for Thy grace which has prompted the work of benevolence whose consummation we are met together to rejoice over, and has enabled its accomplishment. That this work has been achieved by us is no matter for self-glorification, for therein we have but done our duty. Grand Master in Heaven, look with a protecting and blessing eye on the Asylum soon to rise from its foundations. Inspire with wisdom and love those who shall have charge of it. Grant that in the years to come, it may be to thousands of widows and orphans a true home, where they may rest, shielded safely from the storms of want, and where the children may grow up in righteousness and truth.

May we ever remember the Asylum and its inmates in our prayers, and may we ever be glad to contribute to it of our substance. Let us not forget to-night that Thou seest us, and while our mirth is free, may it be decent and clean. Grant that our Lodge may ever meet in harmony and part in peace ; and may we all so labor on earth as honest men and Masons, that we may not be ashamed to appear when Thou callest us before Thee, our Grand Master, to engage in the tasks which Thou wilt then and forever have for us to do. Give us the seeing eye, the attentive mind, the teachable heart, the obedient will and the conscience void of offense. May love to Thee be the guiding motive of our lives, and love for our brother man its exemplification in the world ! So mote it be !

After the prayer came

REV. MR. YOUNG'S MASONIC ADDRESS.

WORSHIPFUL MASTER, PAST MASTERS AND BRETHREN : I feel very highly honored at being called upon to say a few congratulatory words to you on this most joyous occasion. The sense of my own incapacity to give worthy utterance to our gladness of heart is mitigated by the knowledge that there are others here who will speak to you with far more eloquence than is at my command, and by the reflection that in the enjoyment of the generous banquet which awaits us the tedium of a speaker, however prosy, will speedily be condoned and forgotten.

We are met together, to-night, as you are all aware, in obedience to the summons of our Most Worshipful Grand Master to declare our gratitude to the Grand Architect of the Universe that He has crowned with His blessing the labors of the Craft in extinguishing the enormous debt which has so long burdened us ; thus releasing the revenues of the Temple towards the support of the proposed Asylum and Orphanage, and in providing a sum of \$106,000 towards the Building Fund.

Brethren, we cherish the Masonic Apron as the most ancient, the most stainless and the most glorious badge of the noblest brotherhood that has ever existed in the world. We would not exchange our membership in the Craft for admission to the proudest chivalric orders of the Old World ; and why ?

Because the central sun of the Masonic Universe is love ; love not merely as an idle sentiment, but practical love ; love which lives and walks and works ; love to God, which evidences itself by an upright life ; love to humanity, which declares itself by a bound

less charity. This is the heart and essence of all true religion ; and, therefore, Masonry kept alight the torch of religious truth through the dark ages of antiquity. This one thing we know : That those precious elemental truths were guarded as mysteries in secret Lodges whose existence can be traced in Egypt for ten thousand years. The Greeks learned them over two thousand years ago from the Egyptians, and communicated them to the world through their systems of philosophy, which are the foundation of all our modern intellectual and spiritual culture, and which have been incorporated very largely into the Christian religion.

Now, Egypt is the most ancient land of builders, and of all the craft guilds of antiquity that of the architects and master builders was best fitted to guard and convey the spiritual truths on which the welfare of humanity depends. For their work, monumental in solidity and regular in form, founded on mathematics, is the ultimate symbol of truth. In the mysterious harmonies of numbers our ancient brethren thought to lie concealed the explanation of the riddle of existence, and coupling with the rhythmic motions of the heavenly bodies a kinship to the harmony of sound spoke of the music of the spheres, thus touching on the grand discovery of the correlation of all truth—a discovery ever since unfolding with results of infinite importance for the progress of science.

The master-work of those most ancient brethren, the great Pyramid, is a treasury and synopsis of mathematical truth, and so pregnant in suggestion that many men—and they not ignorant—read in it all the history and prophecy of the world.

That mathematics, especially as applied in architecture, has supplied a large part of the erminology of morals will be evident to you by simply citing two of the most fundamental words of morality—right and wrong ; for righteousness is conformity to a straight line of conduct, and wrong that which is wrung or wrenched from such a line. When Christianity was established on earth, its personal revelation of God included in its area all Masonic truth ; hence Christians who were wise clasped Masonry to their heart as bringing them into vital contact with the wise and upright of all races and all times, on the basis of those fundamental principles common to the religious instincts of the human race.

Thus, we see to-day that while the Craft welcomes to membership all upright men who worship God, Christians are its most numerous and most influential sons, and Christian influence has anchored Masonry immovably on the rock of Faith, and has suc-

cessfully defied the attempt unhappily made by the Grand Orient of France to enlist its measureless influence in the service of Atheism.

It is indeed a blessing that operative Masonry sheltered for so many centuries the speculative principles behind the screen of its working-apron.

It was even a greater blessing that the growing civilization and intelligence of the world made it safe to open the Lodge-doors to the upright of other professions. We owe to that great man and Grand Master, Sir Christopher Wren, this wise hospitality. After rebuilding the great City of London, he proposed and carried the resolution which has enabled Masonry to embrace in her mighty arms the millions of brethren who, not being operative Masons, would otherwise have been shut out from her light. The Craft thus enlarged and strengthened has leaped across oceans and continents, and penetrated like a potent spirit through the adamantine barriers of castes and creeds and races. It has proved itself to be the most conservative bond of society and order and peace.

Too democratic to bend the knee beneath the anathema of a spiritual despot, it teaches the freest people on earth that he only who knows how to obey and to learn is fit for the responsibilities of liberty.

Masonry has a natural affinity for human freedom in its best sense; hence its kingdom is most royally established amongst the great Anglo-Saxon race, and especially in our own much-loved country.

The focus of intensest Masonic light is on this side of the Atlantic, and this is not matter for astonishment. In our Order the proudest monarchs of the Old World have been content to descend to the equality of brotherhood. Here, then, where every freeman is a sovereign, what more natural and inevitable than that the plane of brotherhood should ascend to the level of the seat of Sovereignty?

After the close of the Revolutionary War, when the Masons of the Empire State secured a Grand Lodge, supreme in its sovereign jurisdiction, under the Grand Mastership of Robert R. Livingston, whose name was attached to the immortal Declaration of Independence, the desire was at once expressed for a central and permanent home for Masonry in the metropolitan city; but it was not till the 3d day of June, 1843, that the project took material form. On that day, the Grand Tyler, a poor workingman, laid the first

silver dollar on the altar, and on that dollar the Temple ultimately rests to-day. All honor to the name of Tyler Pote, when we rejoice that the last dollar has been laid on the roof-tree. On that day a hundred brethren pledged three hundred dollars apiece. And mark that from the first inception of the project, the angel of charity brooded over the thought, for the fund was to provide an Asylum as well as a Hall—a refuge for the orphan as well as a home for the brethren.

I cannot follow the vicissitudes of the movement during the weary years which followed; the hopes and fears, the discouragements on the one hand and generosity on the other, the steadfast hearts that pushed ever toward the goal, until in the year 1870, on the 8th day of June, the corner-stone was laid with imposing ceremonies, in which, as was fitting, only the Blue Lodges participated. Undeterred by times of financial disaster and panic the walls of the beautiful Temple rose, until at last the cap-stone was laid with shouts and songs of gladness, "Grace! grace unto it!"

On June 2, 1875, with ceremonies and parade almost unequalled even in that city of outdoor display, the Temple was dedicated to the honor of the Most High and the service of Masonry.

But alas! for the financial situation. Instead of its income being available for the support of the orphan of the craft, a mountain-load of debt amounting to \$1,500,000, weighed on the building; its revenues were absorbed, and every Lodge in the State had to submit to heavy taxation if ever the load was to be removed.

What years of slow heart-sickening effort followed! How the Lodges groaned under the burden; how faint seemed the prospect of solvency. Still, like stout Craftsmen the brethren labored and hoped, and at last our present beloved Grand Master, Frank R. Lawrence, registered a mighty oath that he would, with the Divine favor, wipe out the last half million, and free the Craft for productive toil, and realize the heart's desire of every true Mason in making an actuality of the dream so long cherished of the Asylum. Courageously he wrought, and nobly the brethren responded. Nay, the tender hearts of our wives and sisters were kindled to enthusiasm, and the magnificent fair of two years ago was the result, which gave so much enjoyment, and which netted over seventy-five thousand dollars for the Asylum Fund.

Spurred to a supreme effort by the enthusiastic charity of the ladies, the craft last year wiped out the last cent of the debt, and to-day the burden of taxation is lifted from our shoulders, a reve-

nue of over \$50,000 is secured forever for the support of the orphans, and a building fund of \$106,000 is in hand towards providing the material structure of the Asylum.

This, says our noble Grand Master, hath God wrought; and therefore, he has summoned us to sing to-night our "Te Deum Laudamus."

And well may we raise the triumphant strain, for true to the principles of the Craft, we have experienced again the truth of the closing words of the "Te Deum"—*In te, Domine, speravi, ne confundar, in eternum!* In Thee, O Lord, have I trusted; let me never be confounded!

Brethren, I have been distressing myself with the thought that I was too busy to think of what I should say to you to-night. The arduous duties of Lent, the work of the new Church have commanded all my time. But yesterday, as I assisted in laying the corner-stone of our Christian Temple on Westchester avenue, with pealing psalm and canticle and solemn prayer, I thought of how the Grand Architect had blessed the Temple of Masonry, and that it was now completed and cleansed from debt, and the words of the "Te Deum" rose in my heart and counseled trust in God, and promised a successful issue to crown and consecrate the work, and *there*, I thought, is the core of what you ought to say. Love to God and man is the central heart of religion, whether Christian or Masonic. Trust in God as the nerve of success, and honest labor as the strong right arm that commands it.

And now, brethren, what joy to know that so rich a provision has been made for the orphans of the Craft, whom misfortune would otherwise have turned out of doors, to the cold charity of the profane!

And that provision is but a nucleus round which will grow an ample fund, until the magnificent proportions of Masonic charity, generous as the proverbial generosity of the Empire State, shall proclaim to the world that Masonry is no mystery of selfishness, but that its secret heart is *love*, which pulses with vigorous life to the hands which spread out to shower blessings on the distressed and forsaken.

In England, the institutions of Masonic charity are amongst the glories of the land. In America, for long years we were content, I believe, to let Kentucky alone demonstrate visibly to the world the charity of the Order.

Of course the charity of the Masons of New York, though not in

past years embodied and made visible in a grand Asylum, have been profuse and kind, and being done in secret the Father who seeth in secret shall one day openly reward it with His approval.

But I rejoice that at last, in no spirit of ostentation, indeed, but as the spontaneous outflow of loving hearts, the world is to have tangible proof of our fidelity to the cardinal principle of Masonry. May the God of Charity flood with the sunlight of His benediction the Asylum soon to be built! May many young souls be there trained by loving hearts in the principles of rectitude. And though I pray that misfortune may never befall any brother who listens to me to-night, should he, when warned to set his house in order, tremble to think that adequate provision has not been made for his orphaned darlings, may his last hours be brightened by the recollection that they will not be wholly orphaned, for that every brother will adopt them and care for them in the beautiful home that belongs to all the Craft.

Brethren, the occasion is too joyous and the subject too serious to permit indulgence in tricks of oratory; I can only speak as the heart prompts, in the dear old homely mother tongue. Our rejoicing needs no tinsel trappings of rhetorical frippery; we are not met to advertise our goodness of heart, and therefore I need not stoop to win your attention by fulsome flattery.

Only this I will say, and I know you will each one confirm it, that in the coming years, you will count next to your household gods no more precious possession than your proprietary share in the beautiful Temple in New York, whose revenues go to the support of the fatherless, and in the stately Asylum soon to be raised, within whose walls are to be sheltered the nurslings of the Craft; and in the orisons of every Lodge shall mingle in all coming time a prayer for the benediction of the Almighty on that work, whose glorious consummation we are met to congratulate each other upon and whose promise for the future is even already so grandly assured.

I pity the Lodge, if such there be, who by failure to contribute to this noble undertaking, shall shut themselves out from the right to offer prayer in its behalf; and I rejoice that Mamaro Lodge and its members are not to be reckoned amongst that churlish and disloyal number.

But, brethren, it is ill rejoicing on empty stomachs, so I will let the thin stream of my speech sink into the ground, knowing that after the banquet the pent-up eloquence of the other members will burst all barriers and sweep us all into a paradise of enjoyment to

a feast of reason and a flow of soul, with which I should not dare to compete.

I thank you for your courteous attention, and with you I congratulate our Most Worshipful Grand Master on the marvelous success which has attended his heroic efforts and most benevolent purpose. Hail to him as a most worthy and representative Master Mason! May he live long, and may his orphans never need the Asylum save out of their prosperity to load it with their gifts!

I have heard that somewhere in the ocean a fountain of warm water rises from some volcanic crevice in the bottom. Our joy should be to-night broad and deep as an ocean, and up through its clear waters should spring a warm fountain of gratitude to the Giver of all Good. Such gratitude will at once refine and stimulate our rejoicing, and it is a debt which it ought to be a happiness to pay.

If it has seemed burdensome to some of our Lodges at a distance from New York City to be taxed for the building of a Temple necessarily used only by bodies resident in the city, juster views will now prevail, and they will be thankful for having contributed to what they now see to be a permanent endowment for the widows and orphans of the craft.

Brethren, I must now bring my remarks to a close; I have had no time to elaborate them; but after all elaborateness is inimical to a sincerity which needs spontaneity of utterance. You have been so very patient, that I will comfort you by the thought that the Junior Warden will soon, in discharge of one of the most agreeable duties of his office, call us all from Labor to Refreshment—and such refreshment, that if Dame Rumor prove a truth-teller, the long fast of Lent will not have been an over-sufficient preparation; so dainty and so abundant are the eatables that are even now crying out for us to go and embrace them.

Aquila Lodge, No. 700, Hudson.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary:

At a Regular Communication of Aquila Lodge, No. 700, held on the 24th of April, at Masonic Temple, interesting ceremonies in commemoration of the full and final liquidation of the indebtedness on the Masonic Temple in

the city of New York were held. Appropriate remarks from the brethren, singing, and reading of address of Grand Master Frank R. Lawrence was on the programme which was carried out.

"Let the good work begun, continue," is the motto of Aquila.

Fraternally yours,

EDWARD J. HODGE,
Secretary.

Syracuse.

An account of the proceedings of the united Lodges of F. & A. M., of the city of Syracuse, at meetings held for the purpose of acting under the order of the Most Worshipful Grand Master relative to commemorating the emancipation of the Fraternity from debt.

The three Lodges of the city, viz.: Central City Lodge, No. 305 ; Syracuse Lodge, No. 501 ; and Salt Springs Lodge, No. 520, having appointed committees, each Lodge appointing six of its members to act for it, the various committees assembled and organized for business by the appointment of R.:W.:George J. Gardner, of Central City Lodge, No. 305, as Chairman, and W.: Charles H. Norton, of Syracuse Lodge, No. 501, as Secretary. Various sub-committees were appointed and full powers delegated to them to act, and other business transacted, incident to a proper observance of the occasion as recommended by the Most Worshipful Grand Master. Several meetings were subsequently held and all arrangements perfected, and every member duly notified, so that on the day, as authorized by the order of the Grand Master, a large gathering of Master Masons assembled at the place appointed, where the appropriate exercises were held.

The exercises were peculiarly appropriate, the musical portion superbly rendered, and every part conduced to

add interest to the whole, and all felt "that it was good for them to be there." A stronger bond of union of the members of the various Lodges was contracted, the social feelings of individual members became more cordial, and much less reserve was manifested than had previously exhibited itself. All hearts went out with gladness at the thought that the great incubus of debt which had lain so heavily upon the Craft was at length removed, and the bright sun of prosperity shone with all its brilliancy upon our time-honored institution.

GEORGE J. GARDNER,
Chairman.

ORDER OF EXERCISES

Observed by the United Lodges of the City of Syracuse, N. Y., viz.: Central City Lodge, No. 305; Syracuse Lodge, No. 501; and Salt Springs Lodge, No. 520. By order of M.:W.:Frank R. Lawrence, Grand Master of Masons in New York, on the 24th day of April, Anno Lucis 5889, Anno Domini 1889, in the Hall of Syracuse Lodge, No. 501.

R.:W.:GEORGE J. GARDNER, *President.*

BRO. HENRY YOEUELL, *Secretary.*

Prayer, by Rev. Jeremiah Zimmerman.

Singing, Hymn, "Old Hundred."

Reading of Grand Master's Address, by Bro. Herbert W. Greenland.

Music, "Hail to the Craft," by Central Lodge Quartette—Bros. Beswick, Hare, Filsinger and Fix.

Organ Voluntary, by Bro. Pabst,

(a) Movement from Symphony in C, by Schubert.

(b) "War March of the Priests," by Mendelssohn.

Recitation, "We Meet upon the Level," by Rev. Bro. Alfred S. Durston.

Central City Lodge Quartette, "To Him who Rules be Homage Paid."

Doxology, "Old Hundred."

Benediction, by Rev. Bro. John T. Rose.

COMMITTEES.

On Programme.

R.:W.:GEORGE J. GARDNER,
R.:W.:NICHOLAS LATTERNER,
BRO. JOSEPH F. RUHL.

On Preparing Hall.

W.:FREDERICK W. FIX,
W.:FRANK RAYMOND,
BRO. A. RICHARD PHILLIPS.

On Music and Literary Exercises.

R.:W.:NICHOLAS LATTERNER,
W.:CHARLES E. IDE,
W.:SAMUEL D. SPENCER.

On Printing.

BRO. AUSTIN C. WOOD,
W.:CLARK H. NORTON,
BRO. JOSEPH F. RUHL.

On Finance.

BRO. OSCAR L. BROWNELL,
BRO. HERBERT W. GREENLAND,
BRO. A. ABRAHAMS.

Webotuck Lodge, No. 480, Millerton.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR BRO.: I inclose you a programme of our entertainment of April 24, 1889, and also a newspaper containing the address of Rev. Bro. Hunt on that occasion. We had a very pleasant evening's entertainment, with an assemblage of about three hundred, and everything passed off with all feeling well paid.

Fraternally yours,

S. W. PATTERSON, *Secretary.*

PROGRAMME.

Opening Prayer, by Rev. Bro. Burgess.

Singing, "Old Hundred."

Reading Grand Master's Address, by Rev. Bro. Oliver.

Music, by the Band.

Address, by Rev. Bro. Hunt.

Singing, "Friendship, Love, and Song," by Quartette.

Remarks by Rev. Bro. Oliver.

Music, by the Band.

Singing, "Come Where the Lilies Bloom," by Quartette. By request.

Remarks by Rev. Bro. Burgess.

Singing, "We Meet on the Level and Part upon the Square," by Mrs. Thompson.

Music, by the Band.

Singing, "Good Night, Gentle Folks," by Quartette.

ADDRESS OF REV. ROBERT HUNT.

WORSHIPFUL MASTER AND BRETHREN: There is propriety and fitness in the appointments and orderings of the Grand Master and the Grand Lodge of the State of New York which have brought us together upon this memorable and delightful occasion; not merely to celebrate our deliverance from indebtedness with which the Lodges of the State have contended, but to rejoice that deserving minds and loving hearts ever conceived the noble enterprise, and that we have the Asylum free without a cancerous mortgage hanging as a disastrous portent perpetually over it. Soon the magnificent Asylum will open wide its hospitable doors to welcome the indigent Mason, his widow and his orphans. We have thus opened to us in this beautiful enterprise some of the most interesting and encouraging considerations that pertain to our common nature. Narrow minds find, or think they find, in all contributions to public enterprise and benefactions for the race, evidences of a desire for prominence and

notoriety, or the gratification of the impulses of vanity or a bid for personal popularity.

Every philanthropist and every generous giver must meet this invidious class in every community and every good work. It is not surprising, in the long years of trial of this great and benevolent enterprise when hope was so sadly deferred, that pessimists were numerous and many a well-meaning brother subsided into chronic dissatisfaction ; but as the earth continues to bring forth its annual increase for the grateful and ungrateful in equal measure, so in the great movements of humanity, men are continually found prepared to meet every human want, with or without gratitude. Although the dissatisfied are really few, they often, like the croakers in early spring seem to have a world to themselves, until it not unfrequently becomes an act of bravery for a man to indulge a generous impulse for the benefit of his fellow-men ; and yet, good never so abounded as to-day—to property, competence is offered ; to ignorance, education ; to the hungry, food ; to the vicious, reformation ; to the fallen, redemption ; to the distressed, religious consolation.

It is almost a reality that neither man nor child can drop by the wayside without finding a good Samaritan there ready to be his minister. Charity lingers not, but runs on its visitations to the sick, the imprisoned, the naked, the hungry, so that the most humane of the Gospel injunctions seem to be literally fulfilled. It is a delight to linger upon this phase of our rushing lives. We seem to be engrossed, absorbed and infatuated in the whirl and scurry of business, until from one view men are said, with some justice, to have adopted Mammon as the only God. Yet the maddest pulses stop in their most fevered career to listen to want or woe, and to supply every alleviation. Churches, colleges, libraries, hospitals, reformatories and asylums arise like magical creations upon every promontory and headland along the restless ocean of affairs, beckoning every waif to shelter and to

comfort. Wealth literally begs of want to accept its largesses. I have, nor can have, but little sympathy with the plutocratic class in this country, who, with the gambler's venturous grasp secures millions by making thousands poorer ; still, I would not withhold from these the opportunity of doing good. It is in this sense only that our holders of great fortunes become a privileged class, privileged to do good; a higher privilege than royalty ever conferred ; the highest privilege that the favor of Heaven ever bestowed upon man ; still, I can but think that it adds to our delight upon this auspicious occasion, to consider that these vast charities with us do not emanate, as a rule, from the State, or from billionaire or millionaire Masons, but from the hearts and hands of individuals, who, in the use of their slender means, have accumulated such wisdom as to discover that wealth, with all its privileges, has none so vast or so sweet as that of alleviating want and woe, and of contributing to the welfare of their less favored brothers, their widows and orphans. The first contribution to the Masonic Hall and Asylum Fund was a single dollar, the offer of Brother Greenfield Pote, Tyler of the Grand Lodge, a man in humble circumstances, who lived by the labor of his hands.

The brothers of Webotuck Lodge who personally donated \$312.00 were none of them rich men according to modern monetary standards, but they were all rich in sympathy, rich in a noble fraternal disposition to bless others. Masons have ever been among the first to recognize what we may call "Otherism" ; the rights, the claims, the relations of others. Religion, science, Masonry acknowledge and point out that mutual helpfulness is essential to the happiness of society, and that human progress is possible only when this great law of love begins to be obeyed. We may be none the less grateful that this habit of individual benevolence on the grandest scale is of American growth. In other countries, the impulses of generosity, at least of wealth, rarely reach be-

yond the family. Men beyond the seas seek to entomb a name in castellated magnificence, and hedge in useless estates with ignorance and poverty. Royalty, even, is parsimonious outside of itself, and marches in golden state amid its own poor, who are often fed and clothed by American bounty.

But even in England it is John Howard, the grocer's apprentice, and Florence Nightingale, the provincial banker's daughter, who will outlive George III and Victoria. "Inasmuch as ye did it unto one of the least of these, ye did it unto me," is blazoned upon the only escutcheon that will endure. Men die, but corporations, which are the creations of men, survive. It is through these, therefore, that philanthropy reaches out to the future. Such a beneficence as the Hall and Asylum Fund, created by the wisdom and generosity of the Masonic fraternity of the State of New York, goes far to enlarge the great capital stock of our common humanity, and make manhood itself more admirable, and each of us richer by our own participation in the general fund. Not one man only, therefore, but man at large, every man, is exalted by every unselfish act like this. Each one of us may thus feel that he shares in the vicarious nobility. Long has been the struggle. Since 1842 this great enterprise has been on the hands and hearts of the Masonic fraternity of this State. Vast amounts of interest have been paid on the indebtedness. As late as 1886, there looked us straight in the face a debt of \$484,449, every hour drawing interest ; but the Grand Master, Frank R. Lawrence, had the sublime courage to look these appalling figures straight in the face, and with his noble faith in the Fraternity within his Grand Jurisdiction, made his special appeal year after year, until in this year of great grace, the last dollar of the old monstrous indebtedness has been paid, and the grand institution, with all its bright portents of good reaches out loving hands to every indigent Mason, his widow and orphans in this large and

and populous State. By this grateful service we take the hand of the Grand Master, and those who have preceded him in his great office, and from full, glad hearts say, "Well done, good and faithful servant."

South Side Lodge, No. 493, Patchogue.

At a Special Communication of South Side Lodge, No. 493, held in Masonic Hall, Patchogue, L. I., April 24, A. L. 5889, S. W. A. H. Terry, in the East; W.: John Ferguson, as S. W.; William H. Parson, J. W.; W.: Alfred Price, Treasurer; John J. Kirkpatrick, Secretary; Sidney O. Weeks, as S. D.; Willis T. Danes, as J. D.; Charles W. Baker, S. M. C.; J. B. Tutler, J. M. C.; Francis Nugent, Tyler; and other brethren being present, a Master Mason Lodge was opened in due and ancient form.

The Secretary read the call of the Special (Anniversary) Communication.

Prayer, by Rev. William C. Gray.

Singing, "Old Hundred," by the Choir.

Address, by Rev. Bro. John H. Prescott.

Singing, by the Choir.

Reading Address of Grand Master, by the Master.

Singing, by the Choir.

Addresses were made by several brethren. Lodge was called off for refreshments, after which it was called on and closed in harmony.

JOHN J. KIRKPATRICK, *Secretary.*

Rising Star Lodge, No. 450, Yonkers.

M.: W.: FRANK R. LAWRENCE,

Grand Master:

DEAR SIR: Agreeable to the instructions contained in your circular letter of March 14, 1889, an entertainment

was given in the Masonic Hall in this city on Wednesday evening, April 24th ult., consisting of the following programme :

Prayer, by Rev. A. Ullman.

"Old Hundred."

Grand Master's Address, read by W.:Lyman Cobb, Jr.

Address, by R.:W.:Ralph E. Prime.

Piano Solo (Overture), "Lustspiel," by Miss Minnie Bayer.

Recitation, "The Princess Feather," by Miss Eva Bromley.

"The Bridal of the Birds," by Quartette—Misses King, Nealy, King and Austin.

Baritone Solo, by William C. Hoff.

Harmonica Solo, by Master Gilleo.

Piano Duet, by Misses H. E. Austin and E. Stengle.

"My Own Native Isle," by Quartette—Messrs. Hubbell, Lawrence, McLachlin and Soetemon.

Zither Duet, by Messrs. Koch and Kuhrasch.

Bass Solo, "The Roll Call," by P. Soetemon, Jr.

Recitation, by Miss Van Wagenan.

Tenor Solo, by Harry Rawcliffe.

COMMITTEE OF ARRANGEMENTS.

W.:THOMAS R. MURPHY, *Chairman.*

GEORGE I. MOSHIER,

F. W. FARNHAM,

J. A. McLACHLIN,

J. E. IRVINE.

After the exercises were concluded, refreshments were served and a social time was observed, in which all enjoyed themselves and returned to their homes at a seasonable hour.

Fraternally yours,

JOHN SMITH,

Master.

A. C. MOTT,

Secretary.

Delaware Lodge, No. 561, Callicoon Depot.

M.:W.:FRANK R. LAWRENCE,

Grand Master :

DEAR SIR AND BRO.: Delaware Lodge, No. 561, held a Special Communication on the evening of the 24th day of April, at 8 o'clock, for the purpose of commemorating the great event, the emancipation of the Grand Lodge from the fetters of debt, quite a number of the brethren of the Lodge being present and a very select number of friends of the members.

The Lodge was opened without form, a few remarks by the Master explaining the object of the meeting. 1. Prayer, by the Chaplain. 2. Singing of "Old Hundred," in which all joined. 3. Reading of Grand Master's Address, by the Master. 4. Singing, "Larboard Watch," by select quartette. Then Bro. E. S. Packer delivered the oration, which occupied fully thirty minutes, and which was well received. 5. Music and singing, after which the meeting was closed.

Yours fraternally,

CHARLES F. STARCK,

Master.

Masonic Hall, Poughkeepsie.

R.:W.:EDWARD M. L. EHLERS,

Grand Secretary :

RIGHT WORSHIPFUL SIR AND BROTHER : In accordance with the encyclical letter issued by the M.:W.: Grand Master, Frank R. Lawrence, designating and setting apart April 24, 1889, to be observed by all Lodges and brethren within the jurisdiction of the State of New York as a day of thanksgiving and rejoicing, in commemoration of the complete payment of the Hall and Asylum debt, the members of Poughkeepsie Lodge, No. 266, and Triune Lodge, No. 782, with invited guests, as-

sembled in large numbers at Masonic Hall, Market street, in this city, for the purpose of celebrating this important event.

The meeting was called to order at the hour appointed by W. . Henry Clifford, Master of Poughkeepsie Lodge, and, on motion, R. . W. . W. Morgan Lee was called upon to preside, and W. . J. H. Horsfall was made Secretary.

The President having taken the Chair, in a few remarks explained the object for which the brethren were congregated, and introduced venerable Archdeacon H. L. Ziegenfuss, Chaplain of Triune Lodge, by whom prayer was offered. The singing of "Old Hundred" then followed, after which the address, written for the occasion by M. . W. . Frank R. Lawrence, Grand Master, was read by venerable Archdeacon Ziegenfuss, in a very impressive and eloquent manner.

A selection was then sung by a quartette, composed of Brothers A. H. Vail and Peter Deyo, of Triune Lodge, and William E. Scott and Robert Good, of Poughkeepsie Lodge. The music, vocal and instrumental, under the direction of Bro. E. O. Flagler, Organist, was of a character to reflect credit upon all who assisted.

Rev. Bro. Francis B. Wheeler, Chaplain of Poughkeepsie Lodge, No. 266, delivered the principal address of the evening, the sentiment of which is contained in these two sentences: "No man should undertake any great or important undertaking without invoking the blessing of the Deity. No man should contemplate the cap-stone of any important building, be it temple or otherwise, without invoking the blessing of God."

The address was listened to and received with marked attention by the brethren present.

The programme concluded with the following hymn:

Now brothers, we must part,
Where we have met in peace;
Where harmony, its joys impart,
And strife and discord cease.

We, on the Level meet,
 Upon the Square we part;
 May Truth, and Love and Friendship sweet,
 Pervade each brother's heart.

Here, Lord, before we part,
 Help us to bless Thy name;
 Let every tongue, and every heart,
 Praise and adore the same.

At the termination of the above recited ceremonies, and a short time spent in social intercourse, Bro. George H. Williams was appointed Marshal. The brethren were formed in procession and repaired to the banquet-room, where they partook of a bountiful repast prepared and served by the Brothers Smith in their usual good style.

The festivities were further prolonged by short addresses from several of the brethren, among whom were Prof. Haskin, D. Brown, Prof. Bisbee, George H. Williams, H. D. Hufcut and others.

The exercises were finally brought to a close with singing the Doxology and pronouncing a benediction by Rev. Brother Wheeler, D.D. The whole passed off well and to the entire satisfaction of all who participated. It was an event long to be remembered in their Masonic history.

We cannot close this report without bearing testimony to the able and efficient manner in which the present officers of the Grand Lodge have discharged their duties during the lengthened term through which they have served. To some of them these duties have been unusually onerous. This is particularly true in respect to our M.:W.:Grand Master, Frank R. Lawrence, to whom the Fraternity of this jurisdiction owe a lasting debt of gratitude for his unabated zeal and determined efforts in this arduous undertaking, and to the R.:W.:Edward M. L. Ehlers, Grand Secretary, whose persevering and untiring

industry has contributed so largely to the final success and accomplishment of the task, that to him great credit is also due for extra labors performed.

WILLIAM MORGAN LEE,
President of Jubilee Meeting.

JOSEPH H. HORSFALL, *Secretary.*

Montour Lodge, No. 168, Painted Post.

R. W. EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: A special meeting of Montour Lodge, No. 168, was held in Masonic Hall, at Painted Post, N. Y., April 24, A. L. 5889, in accordance with the proclamation of M. W. Grand Master Frank R. Lawrence, to celebrate the payment of the debt against the Masonic Temple.

Presiding Officer, Worshipful W. S. Hodgman. Brothers present: W. Samuel B. Patterson, W. Charles Iredell, W. James Z. Wilder, W. Willis J. Masters, W. J. S. Tobias, A. H. Wood, B. C. Bassett, James Havens, H. Greek, A. P. Hollister, D. H. Lee, J. M. Sawyer. Visiting Brother, Rev. J. M. Johns.

The meeting was opened with prayer by Bro. Johns, and singing "Old Hundred." The Grand Master's message was read by Bro. Hodgman, followed by words of praise for the Grand Master for his untiring zeal in clearing the Hall and Asylum debt. Brothers Johns, Wilder, Iredell and others made interesting remarks in regard to the history of the great debt and its payment. Bro. Johns' remarks, in regard to the Asylum and the brotherhood in general, were received with much pleasure. After a general time of rejoicing, on motion the thanks of the Lodge were extended to Bro. Johns for his admirable address, and the meeting was dismissed in harmony.

FREDERICK H. LOOMIS, *Secretary.*

St. Andrew's Lodge, No. 289, Hobart.

Regular Communication. Officers present : W. . Peter Herron, Master ; W. F. Brodock, S. W. ; John Muir, J. W. ; G. S. Emmet, Treasurer ; S. D. Kerr, Secretary ; A. L. Hagars, S. D. ; W. W. Lee, J. D. ; Charles A. Hoyt, S. M. of C. ; Charles Shackelton, J. M. of C. ; Rev. A. M. Gay, Chaplain ; George C. Gibbs, Marshal ; S. Winslow, Tyler.

Brethren present : I. H. Maynard, Cyrus Gemmel, D. L. Bouton, H. M. Hulburt, George O. Leonard, F. G. Rolifson, Ira Baldwin, A. L. Churchill, Archie McIntyre, Charles L. Andrews, D. W. Squires, D. L. Gallup, John Telford, William Gilmore, A. H. Grant, J. S. Wood, William Stevens, Ira D. Waddell, John Coons, C. Ostrander, Louis A. Fuller, F. B. Mayham, D. B. Grant, Charles B. Polley and James Gemmel.

Visiting brethren : Edgar D. Smith, Franklin Lodge, No. 562, and William Squires, Delhi Lodge, No. 439.

Lodge opened in due form. After routine business, the order of the evening was taken up and the thanksgiving exercises in commemoration of the freedom of the grand Temple in New York City from debt, were observed.

Prayer, by Rev. Bro. A. M. Gay.

Grand Master's Address, read by the Hon. I. H. Maynard.

Singing, "Old Hundred," by St. Andrew's Lodge Choir.

ADDRESS BY CHARLES L. ANDREWS.

The work, the completion of which we are here to celebrate, is one of which Masonry may well be proud, not only because of a difficulty overcome, but as an evidence of the wonderful vitality of the Craft and as a demonstration that age has not weakened the fervency and zeal with which duties are met and tasks performed.

This achievement is not the result of youthful enthusiasm, but is the thoughtful, mature performance of obli-

gation by a Fraternity grown gray with years, whose inception is shrouded in the mysteries of the past, whose history commenced when it might almost be said that the world was young.

Through all the vicissitudes of nations, schools and creeds ; through all the lapse of years when man's intellect was most obscure, the sound of the gavel has ever rung out a clear, pure note for honesty of purpose, fervency for truth and zeal in the service of the brethren. Amid the scoffing of the ages, the high and noble principles inculcated by the Grand Master of the Universe have been preserved and transmitted by the Craft unimpaired, and, through it all the great lights have steadily admonished the brethren that fidelity to those principles was the true test of Masonic character.

In view of these things ; in view of the vigor and spirit yet inherent in the craft, as evidenced by the work we are here to celebrate, is there not cause for congratulation, and ought not our hearts by these things be inspired by greater veneration for our institutions, greater respect for its principles, and greater devotion in its service ?

Thus will the truths taught in the past be maintained in the present and transmitted unpolluted to posterity, and thus will the name of Masons gain greater respect and honor and admiration from mankind as the years pass on.

ADDRESS BY THE HON. I. H. MAYNARD.

The most perfect test of the vitality of any organization, be it religious, political, social, or benevolent, is adversity. Faith, courage, character and heroic devotion to convictions of duty are not brought out in the sunshine of prosperity, but only in the midst of trials, dangers and scenes of persecution. Judged by this standard, the history of Masonry affords the most conclusive proof that it is built upon the rock of eternal truth. Antedating the birth of Christ by many centuries ; it is older than any institution, except the Church of God and the family cir-

cle. It has seen civilizations rise, control the destinies of the world, and then perish. It has witnessed the march of human progress from its start, on the plains of Arabia, until it has encircled the world; and yet Free Masonry was never more vigorous, never more active in good works, and never held in higher regard by the initiated or the uninitiated than it is to-day. And still it has seen many dark hours; governments have frowned upon it; Christian churches have denounced it; professed friends have more than once attempted to betray it; its aims and purposes have been again and again misrepresented and traduced. But it has come out of all the fires to which it had been exposed like the pure gold, more refined, more lustrous, and better fitted for the great work it has undertaken to do.

Such has not been the experience of those associations of men, so prevalent in all ages, which have had no other motive than human greed or personal ambition. Not one of them has survived the ceaseless conflict which truth wages with error; but usually at the first signal of distress, the mercenary participants in such enterprises have abandoned them rather than make any sacrifices for their support.

How different has been the record of our Fraternity! The more bitterly it has been assailed, the more closely have its members become welded together in bonds that have proven indissoluble. The louder the cry of distressed brethren for help, the more zealous and the more steadfast has been the effort to respond to the appeal. The darker the night of skepticism into which humanity has at times been plunged, the more intense the devotion to the great lights of the Order, and the more earnest the determination to maintain them as the only safe guides of human conduct and action.

The present occasion is a fresh illustration of the vigorous life which Masonry has exhibited during all its long career. * * * It was a great undertaking,

and while the immediate result was the construction of an imposing edifice, worthy to be the shrine of Masonic devotion for all time, yet it was left incumbered with a debt of such magnitude that it was the belief of many that the present generation would never see the burden paid.

They who made this prophecy had miscalculated the force of the convictions which control the life of every true Mason. The discharge of all just and honest obligations is a duty which he never forgets, and when his approval was given to the expenditure of money for that purpose, there went with it an implied pledge that every liability that might be thus incurred would be promptly liquidated. How well that promise has been kept is revealed in the eloquent address of the Grand Master, which has just been read in your hearing.

This event most appropriately completes the first century of Masonry under the Constitution of the United States. There is no country where the atmosphere is so congenial or so favorable to the growth of our organization as in a republic. We cultivate a spirit of brotherhood and of equality among men which it is the aim of republican institutions to foster.

On Tuesday next one hundred years ago, the first President took the oath of his office. He upon whom that immortal honor was conferred was himself an ideal as well as an actual Mason.

May we emulate the qualities of mind and heart which have made the name of Washington so illustrious, and especially his love of country. His punctilious discharge of every duty, his stainless integrity, his unblemished social and domestic life, his great benevolence and strong desire to help his fellow-men in their struggle for better things, his daily crucifixion of the baser and meaner tendencies of his human nature, his great reverence for and sincere worship of the Supreme Being and his unfaltering faith in the Christian religion.

Music.

Refreshments.

Lodge closed at an early hour, and the brethren dispersed feeling that the evening had been profitably spent.

Respectfully submitted,

S. D. KERR, *Secretary*.

PETER HERRON, *Master*.

Dolgeville Lodge, U. D., Dolgeville.

Pursuant to the order of the M.:W.:Grand Master Frank R. Lawrence, this Lodge convened for the purpose of celebrating the emancipation of the Fraternity from the fetters of debt, and, in accordance with previous motions recorded, proceeded in a body to Herkimer Lodge, No. 423, Herkimer, N. Y., and united with them in so doing, through an invitation extended by them to this Lodge on March 23, 1889.

A. H. DURFEY, *Secretary*.

Phoenix Lodge, No. 96, Whitehall.

As requested by the Committee appointed by the Most Worshipful Grand Master, Phoenix Lodge, No. 96, of Whitehall, N. Y., held appropriate exercises in their Lodge-room, Wednesday evening, April 24, 1889, two hundred or more Masons, their families and friends being present.

At a few minutes after 8 o'clock the Lodge was declared open without form by W.:F. A. Hotchkiss, Master, and the following programme carried out :

PART I.

Anthem.

Prayer, by the Chaplain, Rev. Alexander McMillan.

Welcome, by W.:F. A. Hotchkiss, Master.

Address to the Order of M.:W.:Grand Master Frank R. Lawrence, read by W.:F. A. Hotchkiss, Master.

"Old Hundred," sung by all present.

Address, by W.:Edward P. Newcomb, "A Condensed History of Free Masonry and Sketch of the History of the Hall and Asylum Fund."

Singing, Solo, "I Will Arise." by Mrs. N. E. Foote.

Address, by the Chaplain, Rev. Alexander McMillan, "The Relation of Free Masonry to Revealed Religion."

Anthem.

It was here stated that this ended the first and formal part of the programme, and that the second part would be of a miscellaneous character.

PART II.

Organ, Miss Mattie Broughton.

Remarks, by Hon. William H. Tefft, Member of Assembly and a Brother of Phoenix Lodge, who was called out in a neat manner by the Chaplain to speak for the ladies. He responded in a very pleasing and interesting speech, in which, after complimenting the ladies, he explained the great work the Masons of the State had consummated and described in a touching manner the purposes of the Asylum Fund.

Singing, by Quartette—Dr. and Mrs. Senton, and Dr. and Mrs. Foote, "When My Rover Comes Home Again."

Speech, by Bro. J. Sandford Potter, which was delivered in his usual interesting manner, closing with the suggestion that the company adjourn for lunch, which was carried out after a

Solo, by Bro. B. C. Senton.

The company then repaired to the rooms of the Whitehall Steamer Company, No. 3, across the hall, and partook of coffee, sandwiches, ice-cream and cake, served by the members of the Lodge. A slight delay occurring in the arrival of the coffee, Miss Jennie Stroupe recited "An Expose of Masonry," which was well received.

The company then returned to the Lodge-room and listened to more singing, the entertainment closing with

the song "Come Where My Love Lies Dreaming," by the Choir.

The cake was kindly furnished by the wives and sisters of the brethren, and was supplied in such a bountiful manner that there was a large quantity left, which was distributed the following day among the poor, under the supervision of our Chaplain, Rev. A. MacMillan.

The singers were : Rev. Bro. A. MacMillan, Bro. C. H. Lotrace, Miss Lula Lotrace, Bro. Dr. B. C. Senton and wife and Bro. Dr. N. E. Foote and wife.

PRESS REPORT.

Phoenix Lodge, of this village, showed last Wednesday evening that they knew how to entertain their friends when they set out to. The occasion was the celebration of the payment of the debt incurred by the building of the Masonic Temple, in Twenty-third street, New York, and was generally observed throughout the State. Invitations were issued by individual members of the Lodge, and as a result the pleasant rooms of the organization were comfortably filled. Shortly after 8 o'clock, Mr. F. A. Hotchkiss, Master of the Lodge, donned a shining silk hat and announced that Chaplain McMillan would ask the Divine blessing. Mr. Hotchkiss then read the address of Grand Master Frank R. Lawrence, through whose efforts the great debt had been lifted. He preceded the reading by a few appropriate remarks of congratulation to the members of the Lodge for the part they had taken in the great work. All present then joined in singing the Doxology. E. P. Newcomb entertained the audience most pleasingly in an interesting and instructive twenty-minute sketch of Free Masonry. Mr. Newcomb talks to the point and has the faculty of saying a great deal in a few words. Rev. Alexander McMillan spoke eloquently on "The Relation of Free Masonry to Religion," taking the position that the two worked together. Free Masonry did not aim to take the place of religion, but was the handmaid of religion. He argued that a conscientious Mason must be a good man.

Hon. William H. Tefft having entered the hall, he was asked to speak for the ladies. He did so at some length, and his remarks were humorous and eloquent. J. Sanford Potter ended the speech-making in a humorous effort in which he interpreted for the benefit of the uninitiated, some of the mysterious symbols which make the

Order famous. The speeches were punctuated by musical selections pleasingly rendered by Dr. and Mrs. Senton, Dr. and Mrs. Foote, C. H. Lotrace, Miss Lula Lotrace, and Rev. Mr. McMillan; Miss Broughton presiding at the organ. There were two anthems by all; solo, "I Will Arise," by Mrs. Foote; "Bingen on the Rhine," by Dr. Senton; Quartette, "When my Rover Comes Home Again," Dr. and Mrs. Senton and Dr. and Mrs. Foote; Organ Solo, Miss Broughton.

After all this, all hands repaired to an adjoining room and partook of sandwiches, coffee, ice-cream and cake. While waiting for the coffee, Miss Jennie Stroupe recited "An Exposé of Masonry," in a style that won her much merited applause. The evening closed with another song, "Come Where my Love Lies Dreaming." The entertainment was successfully carried out and was much enjoyed by those present.

Otsego Lodge, No. 138, Cooperstown.

Exercises held at Masonic Hall in Cooperstown, New York, under auspices of Otsego Lodge, No. 138, in commemoration of the payment of the Masonic Hall and Asylum debt.

About seventy members met in Lodge-room pursuant to the call of the Grand Master, Frank R. Lawrence, W. Addison Gardner, acting as Master of Ceremonies. Promptly at 8 o'clock the meeting was called to order, and the following programme rendered :

1. Prayer, by Bro. Robert Granger, Chaplain of Richfield Lodge.
2. Singing, "Old Hundred," by the Lodge.
3. Tableau, "Unveiling the Mysteries."
4. Reading Grand Master's Address, by Bro. J. G. Wight.
5. Music, by the Orchestra.
6. Tableau, "The War with the Ephraimites."
7. Address, by Bro. A. C. Tennant.
8. Singing, Solo, "The New Kingdom," by Bro. E. A. Potter.
9. Tableau, "Cancelling the Debt, or the last Bonds Delivered."
10. Address, by W. W. H. Bunn.

11. Music, by the Orchestra.
12. Presentation of "Commemorative Medal," by W.:Addison Gardner, in behalf of R.:W.:A. B. Price, D. D. G. M. Fourth District of New York.
13. Music, by the Orchestra.
14. Tableau, "Locating the Asylum."
15. Benediction, by the Chaplain.

On motion, the following telegram was ordered sent to the Grand Master, by the Secretary :

"Otsego Lodge, No. 138, and visiting brethren send you greeting, thanks and thanksgiving congratulations over work accomplished, and highest hopes for future success."

The brethren then proceeded to the New Central Hotel, where a banquet was in waiting, and the brethren turned from Labor to Refreshment with a will, thus concluding one of the most enjoyable entertainments ever given by this Lodge.

G. M. JARVIS, *Secretary*.

Wamponamon Lodge, No. 437, Sag Harbor.

M.:W.:FRANK R. LAWRENCE,

Grand Master :

Wamponamon Lodge, No. 437, of Sag Harbor, has the honor to report that on the evening of April 24th, the day appointed by the Grand Master for festal and thanksgiving services upon the emancipation of the Order in this State from debt, the Lodge assembled in its Hall, and in the presence of several hundred friends and invited guests celebrated the happy event.

The Lodge entered the Hall in full regalia and occupied designated seats, when the exercises were opened by an address of welcome by R.:W.:E. G. Howard, Master. Prayer was then offered by the Chaplain, after which all joined in singing "Old Hundred." The address of

the Grand Master was then read by the Master of the Lodge, after which the choir sang "Oh, Happy Day." Rev. Bro. B. F. Reeves delivered an appropriate address, and was followed by the Chaplain, Rev. Bro. J. J. Harrison. After the singing of a solo, "Anchoria," by Mr. W. C. Dunn, the choir sang, "Where Are You Going?" and Mrs. Wade sang a solo, "The Broken Pitcher." Prentice Mulford, a non-Masonic resident, was then called to the platform, and felicitated the Order on its Jubilee. Mr. Dunn then sang "Fairy Jane," and the choir gave "Poor Little Tomie," after which the Lodge receded to its Middle Chamber and the exercises of the evening closed.

It was evident that the members entertained a high sense of the far-reaching value of the institution whose untrammelled present and auspicious future they were gratefully honoring, and the lights were closed with due form and harmony prevailing.

RICHARD T. ALDRED,
Secretary.

Sacketts Harbor Lodge, No. 135, Sacketts Harbor.

At a public meeting of Sacketts Harbor Lodge, No. 135, held at Masonic Hall, in Sacketts Harbor, on the evening of April 24, 1889, in compliance with an edict issued by M. W. Frank R. Lawrence, Grand Master of Masons in the State of New York, the brethren, with their families and friends, to the number of one hundred and fifty, assembled and were called to order by W. James A. Wilson, who made a few pertinent remarks, setting forth the objects of the meeting.

The exercises were then opened by a Jubilee March, rendered by an orchestra from the Eleventh United States Infantry Band, under the direction of Bro. Achilla La Guardia, which was followed by prayer by the Chaplain, at precisely 8 o'clock, and the singing of "Old Hundred"

by a choir led by Bro. Charles P. Russ. W.:N. Gurney then read Grand Master Lawrence's Address with good effect, which was followed by reading and other exercises, interspersed with some very fine music, both instrumental and vocal. After the benediction by the Chaplain, the company repaired to the dining-hall, where a bountiful collation was in waiting. After satisfying the inner man, they returned to the Lodge-rooms, and spent an hour in social intercourse, enlivened with musical selections by the orchestra and choir. Finally, the hour having arrived for the festivities to close, the good-nights were spoken and all retired, evidently well pleased with the evening's entertainment.

Fraternally yours,

GEORGE E. BUTTERFIELD,
Secretary.

Babylon Lodge, No. 793, Babylon.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: In conformity with the order issued by the Grand Master, this Lodge held its jubilee celebration on the evening of the 24th ult. The gathering, which was of a social character and to which were invited the lady friends of the members of the Lodge, together with our sojourning brethren, was held in the Lodge-room.

The programme, as appointed by your committee, was carried out as follows :

Prayer, by our Chaplain.

" Old Hundred," sung by the whole assemblage.

Reading of the Grand Master's Address, by the Master.

The remainder of the evening was pleasantly and profitably spent in hearing a short address by Senior Warden Charles Searle, and with recitations and singing, for which the Lodge is indebted to a number of the ladies of

the village for their kind services, as well as to Bro. John H. Arnold, of Aurora Grata Lodge, No. 756, of Brooklyn.

During the evening, the following preamble and resolution were unanimously adopted, and ordered to be incorporated into this report :

Whereas, Babylon Lodge, No. 793, recognizing that the great debt which has hung for so many years over Masonry has at last been paid. In place of the dark cloud there appears the bright light of sunshine, and in the distance looms the beautiful and stately building that will form a home for all Master Masons who have been faithful workmen, but who, through unforeseen or adverse circumstances, have been overwhelmed ; or who, in old age, are without friends. Proud are we that the Craft is to build a home where they can rest secure from the trials and storms of life which beset them in the great world. The consummation of the payment of this great debt has, in a large measure been due to the untiring zeal and earnest work of the M.:W.:Grand Master ; therefore, be it

Resolved, That Babylon Lodge, No. 793, whose charter bears the name of the M.:W.:Grand Master, tenders, as a fitting close of its Jubilee proceedings on this 24th day of April, 5889, its most heartfelt and grateful thanks to the M.:W.:Grand Master, Frank R. Lawrence, for his unbounded fidelity in the discharge of his every duty, and especially for the great amount of time, labor, means and influence he has devoted to the payment of our debt.

Attest :

RICHARD HIGBIE,
SIMON W. COOPER, *Secretary.* *Master.*

Masonic Hall, Dunkirk.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

The undersigned having been appointed a committee to draw up and forward a report of the Jubilee meeting

of the Worshipful Masters, Wardens and brethren of Irondequoit Lodge, No. 301, and Dunkirk Lodge, No. 767, of Dunkirk, N. Y., have the honor to report as follows :

Obedient to the summons of the M. . W. . Grand Master, the Masters, Wardens and a number of the brethren of the above Lodges assembled in the Lodge-room, kindly vacated by Dunkirk Commandery, No. 40, K. T., whose election night it was, and who procured a special dispensation to hold their election later, in order to make room for the Jubilee exercises. They organized by the unanimous choice of R. . W. . Laurens G. Risley, P. D. D. G. M., of Irondequoit Lodge, No. 301, to preside over the joint meeting.

The order suggested by the committee appointed by the Grand Master was closely followed, viz.:

1. Prayer, by Rev. Bro. E. M. Kernick.
2. Singing, "Old Hundred." W. . William H. Wyman, Master of Dunkirk Lodge, No. 767, presiding at the organ.
3. Reading of the Address of Grand Master Frank R. Lawrence, by W. . Bro. John Hilliard, of Irondequoit Lodge, No. 301.
4. Addresses.

R. . W. . Laurens G. Risley, in opening the exercises, spoke substantially as follows :

BRETHREN : The sad news of the death of my old friend, Dr. Smith, which reached me shortly before entering the hall, has completely unnerved me, and unfitted me to take part in a joyful occasion, but I cannot be entirely insensible to the feelings which are inspired by the event which we are met to celebrate. Amid all the clouds that darken life's pathway, we may discern here and there rays of the light that shines from on high. It is a grand thing to be a citizen of this vast and splendid country, with its glorious past and its magnificent future. The prospects of the United States might well be the theme of poet and prophet. Our own Fraternity shares in the

splendid prospect. Free from the burden of a grievous debt, we may, if we will but be true to our principles, achieve in the near future a success un hoped for in the past. The Masonic Hall, no longer a burden and a shame, may be a thing of pride to the Craft; and the Asylum, erected by the benevolence of the brethren and supported by the revenues of the Hall building, will, I trust, be soon a reality. In it the distressed worthy brother, the widow and the orphan may find a refuge and a shelter from the pangs of poverty, and the two institutions shall grow with the growth of our country and our Order, and be enduring monuments to the enterprise and liberality of the ancient Craft in this jurisdiction. In contemplating this prospect, which we all feel with admiration is due to the energy and zeal of M. . W. . Grand Master Lawrence, we may well believe that we have cause for thanksgiving and joy.

Bro. George E. Blackham, M.D., spoke substantially as follows :

WORSHIPFUL MASTER AND BRETHREN : This is, indeed, a joyous occasion for the brethren of this Grand Jurisdiction. We have been led out of the house of bondage, through the wilderness of self-denial and sacrifice it may be, but still into the promised land of freedom. The fetters of debt that so long galled us and retarded our progress have been stricken off, and we stand to-day, for the first time in many years, as a body, *Free* Masons in fact as well as in name. Whatever may have been the causes that led us into this bondage of debt, there can be no doubt that it was one from which we could not honorably escape except by the payment of the uttermost farthing. Well may we rejoice that the uttermost farthing has been paid, and that to-day the revenues of the great Masonic Hall building can be devoted to their legitimate purpose—the relief of distressed worthy brother Master Masons, their widows and orphans; that the sums on hand, and others soon to be added, may be applied to

the construction of the great Masonic Asylum, while the revenues of the Hall may go to the support of the inmates of the Asylum.

Let us, however, beware that we mingle not with our rejoicing at the inception of this splendid organic charity any selfish or foolish thought that we, as individual Masons, are thereby relieved from, or, I should say, deprived of, our personal obligations to exercise, on all suitable occasions, those truly Masonic virtues—charity and brotherly love. It is well to organize for charitable purposes, but the endowment of asylums and hospitals is but a sort of joint-stock or syndicate charity that, while it may well supplement can never replace the daily personal exercise of that corner-stone of Masonry—personal charity, which not only extends to the distressed brother and his dependent ones material assistance, but is ever ready to shield his good name, pardon his errors, and aid him to become a better Mason, and, therefore, a better man. In the brother, whose death this evening has cast a shade of sadness over this otherwise joyful assemblage, we had an eminent example of this as well as other Masonic virtues. I think it may safely be said that no worthy distressed brother ever appealed to him in vain. Knowing him, perhaps, more intimately than almost any other brother present, I can honestly affirm that scarce a day of his life passed without some deed of charity, unknown save to himself and the recipient—some valuable professional service freely given; some money wisely and kindly bestowed. He fed the hungry, he clothed the naked, he visited and comforted the sick and cheered the disconsolate. Truly, our departed friend and brother, Dr. S. M. Smith, left a heritage of great worth. In how many homes will his wise and kindly counsel and tender sympathy be missed in times of sickness and of trouble! In our own Masonic meetings, how often shall we wish for that calm judgment and eloquent voice! But “the silver cord has been loosed, and the golden bowl is broken,”

and the places that knew him shall know his face no more. Eminent in his profession, in civil life and in Masonry ; trusted often, and never dishonoring a trust ; wise, patient and loving, Dr. Smith may well stand for an example to us, and his name may well be associated with this day of emancipation. He, too, has paid his debt and is free ; he has entered into the asylum of rest prepared for those who faithfully do the duty that is assigned to them, and, in the beautiful language of Holy Writ, "He sleeps with his fathers."

W.:George F. Seybolt, Master of Irondequoit Lodge, No. 301 ; W.:William H. Wyman, Master of Dunkirk Lodge, No. 767, and W.:John Hilliard and W.:H. C. Buffington, of Irondequoit Lodge, No. 301, were called upon for remarks.

The following resolution, offered by Dr. Blackham, was unanimously adopted :

Resolved, That the Masters, Wardens and Brethren of Irondequoit Lodge, No. 301, and Dunkirk Lodge, No. 767, F. & A. M., assembled in joint convention, do hereby extend to M.:W.:Bro. Frank R. Lawrence, Grand Master of Masons in the State of New York, their heartfelt congratulations upon the final accomplishment of the great task to which he set himself upon his first assumption of the Grand Mastership. The emancipation of the Fraternity from the bonds of debt marks an era in the history of the Craft, and will always remain the crowning glory of the administration of Most Worshipful Grand Master Lawrence, to whose wisdom, foresight and unwearied devotion this happy result is in so large a measure due.

The following resolution, offered by Dr. Blackham, was also adopted by unanimous vote :

The Masters, Wardens and Brethren of Irondequoit and Dunkirk Lodges, F. & A. M., being assembled in joint convention, having learned, with deep regret, that it has pleased the Grand Master of the Universe to call

our beloved brother, W.:S. M. Smith, M.D., from Labor to Refreshment ;

Resolved, That in the death of W.:Bro. Smith the Masonic fraternity have lost an honored member, a wise counselor, and a faithful brother ; the community at large a valuable citizen, and each of us a true and faithful friend.

Resolved, That we regret his loss ; that we will treasure his memory, and strive to emulate his example ; and that we extend to his bereaved widow and family our respectful sympathy in their affliction.

The public exercises then closed with the benediction, by Rev. Bro. E. M. Kernick.

BRAYTON L. NICHOLS, Irondequoit Lodge, No. 301,
GEORGE E. BLACKHAM, Dunkirk Lodge, No. 767,
Committee.

Hodge Opera House, Lockport.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary :

Inclosed please find the proceedings of our Jubilee, on April 24th. It was intrusted to me to forward them you, but on account of my absence from home this was delayed.

Hoping that you will excuse this negligence, I remain,
Fraternally yours,

LOUIS VIEDT,
Secretary of Committee.

PRESS REPORT.

A pleasant event in the history of the Masonic Fraternity of the State of New York was very appropriately celebrated at Hodge Opera House last evening, under the auspices of Lockport Lodge, No. 73; Niagara Lodge, No. 375, and Red Jacket Lodge, No. 646. The occasion was a grand jubilee, held in accordance with instructions received from M.:W.:Frank R.: Lawrence, Grand Master of

the Grand Lodge of the State of New York, to commemorate the freedom of the craft in the State from debt. The Masonic Temple in New York City, the grand monument of Free Masonry in the United States, is paid for and there is about \$100,000 surplus in the treasury to be devoted to the erection of a Masonic Home located somewhere in the State west of Albany.

The celebration was held simultaneously by every Lodge in the State, and nearly one hundred thousand Masons were enjoying the festivities at the same time. Despite the rain, the Opera House was well-filled with members of the Order and their invited guests, which included many ladies. In the center of the rear of the stage was a letter "G" constructed of gas jets.

Large American flags decorated either side of the stage. Seated on the stage at the opening were the following prominent Masons: R.:W.:John Hodge, 33°, Grand Junior Warden of the Grand Lodge, who presided; R.:W.:Rev. C. W. Camp, Grand Chaplain; R.:W.:C. N. Palmer, M.D., of Niagara Lodge, No. 375; R.:W.:Lorin King, of Niagara Lodge, No. 375; W.:Simeon Tucker Clark, M.D., Master of Red Jacket Lodge, No. 646; W.:P. D. Walter, of Niagara Lodge, No. 375; W.:C. P. T. LaRoche, of Niagara Lodge, No. 375; W.:Waterman S. Pound, of Red Jacket Lodge, No. 646; W.:A. R. Ferguson, Lockport Lodge, No. 73; W.:H. D. McNeil, of Red Jacket Lodge, No. 646; W.:James B. Boyce, of Lockport Lodge, No. 73; W.:William E. Wicker, of Niagara Lodge, No. 375; W.:Hiram K. Wicker, Niagara Lodge, No. 375; W.:T. D. Babcock, of Red Jacket Lodge, No. 646; W.:E. Beck, of Niagara Lodge, No. 375; W.:J. A. Ward, Niagara Lodge, No. 375; W.:W. J. Jackman, of Niagara Lodge, No. 375; W.:J. P. Smith, of Cedar Lodge, No. 270, Oshwa, Canada, now a member of Lockport Lodge, No. 73; W.:David R. Bruce, of Lockport Lodge, No. 73; W. R. Culver, Senior Warden Niagara Lodge, No. 375, stenographer of the Jubilee; John Stainthorpe, Junior Warden of Lockport Lodge, No. 73; H. A. Tucker, Senior Deacon of Niagara Lodge No. 375; Edward J. Taylor, Senior Warden of Red Jacket Lodge, No. 646, and Bros. H. B. Hoag and V. M. Allen, of Niagara Lodge, No. 375; W. F. Wright, of Washington Lodge, No. 240, Buffalo; H. K. Lusk, Lockport Lodge, No. 73; Dr. Bickford, of Red Jacket Lodge, No. 646 and F. W. Holly, of Red Jacket Lodge, No. 646.

While the brethren were taking their seats on the stage the orchestra as an overture played, "A Night in Venice." R.:W.:

John Hodge assumed charge of the gavel and called the meeting to order and formally opening the exercises by saying :

"It is an ancient and long-established regulation of Masonry to invoke the aid of Deity on all important Masonic occasions, therefore, I now invite you to unite with our Grand Chaplain in the performance of that duty."

The programme, as follows, was admirably rendered :

PROGRAMME.

Prayer, by Rev. C. W. Camp.

Singing, "Old Hundred," by the Audience.

Music, by the Opera House Orchestra.

Oration, by Rev. C. W. Camp.

Quartette, "Brightly Dawns our Festive Day," by Arthur Sullivan, Miss L. Gertrude Sears, Mrs. Eva Hawkes Howard, Mr. William Clark, Mr. Frank Byron.

Reading an Address from Grand Master, by Mr. Joseph B. Boyce.

Music, by the Opera House Orchestra.

Duet, by Mrs. Eva Hawkes Howard and Mr. Frank Byron.

Original Poem, by Simon Tucker Clark, M.D.

Solo, Miss L. Gertrude Sears.

Overture, by the Opera House Orchestra.

Singing, "Doxology," by the Audience.

Benediction, by Rev. C. W. Camp.

Accompanist, Miss Margaret Dumville.

Rev. C. W. Camp in his excellent oration completely covered the ground in regard to the history of the Masonic Temple and the Masonic Home. The following is the oration in full :

ADDRESS.

R.:W.:SIR, MY BRETHREN OF EVERY DEGREE, LADIES AND GENTLEMEN : A more flattering opinion of my abilities than I myself possess has designated me as your orator on this, one of the most momentous occasions of our lives. Let me ask you, in advance, for a charitable judgment of my endeavors, premising only, that could I perform according to my estimate of the importance of this day, there would be roused in the minds of all here present, Masons and non-Masons, a spirit of interest in Free Masonry that

would never fail while you are in the flesh, nor hereafter, since Faith may be lost in sight, Hope ends in fruition, but Charity or Love exists beyond the grave.

Perhaps one reason for my selection as the speaker of this time, is the fact that owing to the kindness of the Grand Master of Free Masons in the State of New York, Most Worshipful Frank R. Lawrence, I had the honor to be the Chairman of the Committee on Hall and Asylum, at the session of the Grand Lodge, last year. In the body of the report we brought in is the following language, which I quote as expressing our deep feelings, nearly a year ago:

“Your Committee feel assured that the completion of paying the debt is in view from our present standpoint. The evident enthusiasm of this Grand Body must be communicated, on the return of Masters of Lodges, to the most apathetic and unbelieving.

“The consummation of our wishes, the reaching of the goal toward which our fathers struggled; the completion of the wonderful and phenomenal undertaking in which we have been engaged by the courage, wisdom and charity of our Grand Master, Frank R. Lawrence, will make a glorious epoch in the annals of the Fraternity. It should be commemorated all over this jurisdiction in a manner worthy of its importance. The corner-stone of this Hall was laid with imposing ceremonies; but that event was merely the beginning of a work which has never yet been completed. The dedication of this Hall was proceeded with in a truly magnificent manner; but that event was not really a half-way house on the way. In a few brief months, as your Committee believe, there will come the interesting moment when the true cap-stone, jeweled with memories of work under great difficulties and many discouragements, bedecked with memories of great self-sacrifice and ornamented with memories of self-denial, may be set in its appropriate situation, to be admired of all men and Masons for generations to come.

“The battlefield of Gettysburg, a turning-point in the affairs of this nation, is dotted over with monuments erected by the military organizations present in that day of trial. Your Committee would recommend that the battle with our giant debt might be so commemorated, and when the last penny has been secured to pay the debt, the victory be celebrated by those who have borne themselves gallantly and loyally; not in the metropolis alone, but that this great jurisdiction should be dotted over with Masonic gatherings to express the intense joy with which we hail our relief from our late oppressor.”

This suggestion of the Committee was accepted by the Grand Lodge, and, the time referred to having arrived, we are met here, as our brethren are met together all over this great State, to rejoice, not only that we are relieved from this immense debt but that the work of charity and relief, which the debt so long delayed, may be entered into, and the Asylum for aged and indigent Masons, for the widows and orphans of Masons, may be no longer the chimera of a warm fancy but a thing of the present day.

Bear with me if I refer to ancient history. We are approaching the centennial of the inauguration of the first President of the United States. Where was the Grand Lodge of Free and Accepted Masons of the State of New York a hundred years ago? Our annals show that in 1789 it was fully organized, and the Grand Master was M.:W.:Robert R. Livingston, Chancellor of the State; the Deputy Grand Master was R.:W.:William Malcom; the Senior Grand Warden was R.:W.:Peter Macdougall; the predecessor of our Right Worshipful Chairman of this evening, as Junior Grand Warden, was R.:W.:John Meyer; the Grand Treasurer, R.:W.:White Matlack; Grand Secretary, R.:W.:Jacob Morton.

On the 30th of April, 1789, when the time came for the inauguration of our Worthy Brother, General George Washington, Grand Master Livingston sent to the Lodge of St. John for the Holy Bible in constant use there, and on that sacred volume, a book still most highly treasured by St. John's Lodge, No. 1, upon which I have gazed with deep emotion, the first President of the United States was solemnly sworn to support the Constitution, etc.; and so the early history of the United States and the early history of the Grand Lodge of the State of New York are connected for all time to come.

In 1806, De Witt Clinton, a name famous everywhere, a name to be especially venerated in our city, created as it was by the excavation of the Erie Canal, became Grand Master, and he served as such till 1820, when M.:W.:Daniel D. Tompkins, after whom Tompkins County was named, a famous man in his day, and still remembered, took his seat. But I am not going to call the roll of the Grand Masters. I merely desire to recall a few of the noble names found thereon, whose glories are an incentive in every age, to those who come to sit in the seats once occupied by these worthies. But, for its local color, I will add that when Buffalo was reduced to desolation, in 1812, by the war, every Lodge in the State responded gladly to the call of Grand Master De Witt Clinton, to relieve the distressed, hungry and homeless sufferers of that city.

Further, just to show the patriotism of the Craft, I will say that in 1814 the grand officers turned out with the brethren of New York and Brooklyn to assist in building fortifications in the neighborhood of the metropolis, and a fort on Brooklyn Heights was called "Fort Masonic" in commemoration of that event.

There was a time when Free Masonry was misunderstood. It was wrongly judged and wrongly condemned by many good and well-meaning people. They who knew nothing about it accused it of many evil things which the brethren thought they could not deny, lest they should reveal some of the secrets which they were pledged to conceal. Just as in the early days of Christianity, evil-minded ignorance created in the minds of just and well-meaning heathens the idea that Christians were monsters unworthy to live, so politicians, in their own interests, created in the minds of many American citizens who were, above all, lovers of their country, the idea that Free Masons were not worthy to live in freedom. The Craft was thought an assemblage of traitors, who conspired in the safety and secrecy of their Lodges against all rules and laws, human and divine, and so this great Order has had to fight for its life, within the memory of some who may be with us to-night.

All great good has come to earth through great sacrifice on the part of some one, and the advent of any good has had to meet three distinct kinds of treatment: The first is ignorance, pure and simple. Men know nothing about the matter and care less. Then the good becomes more prominent and demands attention. It meets the second stage, active opposition, and has to fight for its existence. Then comes the third stage, when the battle has been won and the old opponents stand by, throw up their hats and cry "hurrah." The time was when many men knew nothing of Free Masonry, and were satisfied to know nothing about it. They believed that it was boys' play in its essence, and useless in its outcome. It was then that the stories about "goats" and "gridirons" first saw the light. Then came the time when men grew jealous of it, and sought to destroy it, but it possessed the truth, and could not die while the world needed the lessons taught in the Lodges. Truth won the battle as truth must always win, for God is on the side of truth. "We can do nothing against the truth, but struggle in vain and to our own wounding." So, to-day, the time has come when honor is freely given to the institution which once seemed only to merit obloquy and reproach.

The time may come when the civilization of which we are so

proud, and of which we boast so confidently that never was there anything like it, may have crumbled to dust before the advance of thought. The imaginative mind may look ahead one hundred years in the light of the improvements made since our worthy brother George Washington was rowed in a boat from Elizabethtown to the foot of Wall street, New York, on his way to be inaugurated President, and may well believe that a continued advance in the same ratio will surely then have enfolded our attainments in the dust of forgotten things and a dead past; but the most powerful fancy cannot conceive of a time on earth when the sublime teachings of Free Masonry shall not be needed here. On the other hand, the brilliant French author Jules Verne, in his work, "A Voyage to Mars," has shown an advance of civilization to a point where religion is preserved to man only by the use of the esoteric principle which distinguishes Free Masonry to-day.

The politics of mere earth are forgotten. in our Lodges as we inculcate the lessons of brotherly love, relief and truth; as we unfold to the neophyte the vista of life eternal; as we enforce the lessons of temperance, prudence and justice; as we enlarge upon the three great duties of every Mason, taught to him early in his career, his duty to God, to his neighbor and to himself.

Free Masons are so called because they are made free. Brought out of darkness into light, elevated from ignorance to knowledge, taught how to live in honor and how to die in peace. The Holy Bible is revered among us as the lamp for our footsteps and we learn how to walk humbly with our God. The world now knows that Free Masons are not free from law, but that among the loyal they are the most loyal; among the patriotic they are the most patriotic; among the religious they are the most religious; because of what they have heard and seen in the Masonic Lodges. The career of our worthy brother, George Washington, is the crucial example of this, and I speak these strong words with his glorious example in my mind.

Naturally, in such an association as that of which I speak, the thought of a permanent establishment, in which to take care of the aged and helpless, was a prominent thought at an early period. Nearly half a century ago, it was given practical shape. After much thought and discussion, the plan was formulated to erect in the city of New York a building for Masonic and other purposes, the income of which might support a proper asylum, where the aged and infirm Mason might be tenderly cared for; where the widow

might at least be spared other hardships than the irreparable loss of her bereavement, and where the orphan might be well brought up and educated to follow the honorable steps of his departed sire and become a valuable member of the community. The honor of beginning the fund for the erection of such a building belongs to Greenfield Pote, a poor man, the trusted Tyler of the Grand Lodge, who for this object placed upon our altar his offering of one dollar. All honor to Greenfield Pote, who led in the path of duty. May his name be spoken this night wherever Masons are gathered together. In his own sight he did but little. Looking forward to the benefactions that will flow from the Hall and Asylum, who can measure the influence of that little deed in adequate language? But no man knows when he does his duty how much he has done. God accepts our efforts and blesses the increase.

In 1855 the fund had grown to \$30,000. In 1869, the Civil War having largely occupied men's minds and resources the meanwhile, the sum was \$300,000. The corner of Twenty-third street and Sixth avenue was then bought for \$340,000. Plans for a building to cost \$300,000 more were accepted and the work was begun which, to-day, twenty years after, we rejoice to see completed.

On the first of June, 1879, the total amount of debt on that building was the enormous and terrifying sum of \$705,088.74! Seven years later it was nearly half a million dollars and the interest paid in the preceding year was nearly \$40,000.

Such was the condition of things when M.:W.:Frank R. Lawrence, a name long to be remembered in the annals of Free Masonry here and elsewhere, was elected Grand Master of Masons in the State of New York. He conceived the idea that it was possible for the Craft to pay off this debt and proceed at once to build the long-wished-for Asylum. He saw that the amount paid out for interest would go a long way toward the support of such an institution as would be at once a benefit incalculable to the poor and needy, and an honor to the Craft. For myself I was amazed at the boldness of his thought when he broached the subject to me. We had been accustomed to the burden so long that it seemed impossible to remove it. It seemed to me that we should wait some years yet, until the amount had been more largely reduced. I believed that the brethren would be discouraged at the mere thought of paying it all off, and I thought that the bonds given for twenty years could not be paid before maturity. I take much pleasure in acknowledging in this public way that he knew the brethren better

than I, and his confidence in you has been justified by the event. I am glad to say that he was wiser than I, and Wisdom is justified of her children. In spite of all discouragements, and they were many, he persevered, and to-day there is no one that has a better right to rejoice with us than he.

From October, 1885, to June, 1886, he raised \$81,113.20; June, 1887, the sum secured was \$232,206.12; June, 1888, \$324,279.61. To-day the debt is paid!

Now, see how one good work helps on another. While paying off the debt he has received for the Asylum an additional sum of over \$100,000. So, in the period of three years and a half, the total amount that the Free Masons of this jurisdiction have given for this especial charity approaches the magnificent sum of \$600,000. And this sum does not take account of the benefactions going on in a private way, all the while in individual Lodges! There are a good many deductions to be drawn from these facts, which I will leave you to formulate for yourselves.

It would seem to be our especial business to-night to rejoice over the past, but I cannot refrain from asking you to look still to the East. The rising sun tells not of yesterday, but of to-day; not of work done but of tasks to be finished while it is day. So, from speaking of the Hall, we go on to speak of the Asylum.

From the beginning it was understood that while the Hall is in New York, because *there* the best income could be had from the investment, so that the Asylum was to be in the country, because *there* it could be kept in the best style at the least cost. When, therefore, a Committee was appointed by the Grand Master to receive offers for locations for the Asylum, there were proposals made by brethren in many parts of the State. These were not offers to *sell* but offers to donate plots of land. Whatever embarrassments this Committee has to encounter come from the fierceness with which the brethren press their gifts upon the Craft. But one of these offers can be accepted, and all the rest will have to be disappointed in the cherished desires of their good hearts. And you know that when one wishes to give a present, and that present is not accepted, it is hard to bear, indeed. The site for the Asylum is not yet fixed, so far as I know, but it seems probable that it may be somewhere among the little villages of Central New York.

Our praises and thankful remembrances are certainly due to all those bodies of Masons who have made such offers, and it is to be hoped that a proper record will be made of them all, so that future

generations may be made aware of the extent to which the Fraternity was roused in the year 1889 to especial deeds of charity. But what ought to be said, in this connection, about the unique offer made to the Grand Lodge by our Right Worshipful Chairman of this evening, the Junior Grand Warden of the Grand Lodge, Bro. John Hodge? In other places, Masons have offered plots of ground to build upon ; but Bro. Hodge has offered as a free gift, not only a piece of ground sufficient for all needs for all time to come, but he offers the Grand Lodge an asylum ready built ; you know the place, a mansion built when men built on honor and meant their buildings to stand. A few thousand dollars spent in introducing steam and water and whatever the proper authorities might deem wise, would make this building ready for occupancy by the time the guests would be ready to take possession. This offer, this princely offer of our honored brother has not been accepted as yet, and I may be pardoned if I say, under the circumstances, that I hope it may appear necessary to accept this offer, as the best offer that has been made to the Grand Lodge.

But whether it is accepted or not, the fact remains that R.:W.: John Hodge, hailing from Lockport, accredited to one of our Lodges, has honored us in honoring himself. The fact that the gift is accepted or declined has nothing to do with that honor. It must go on record that our Right Worshipful Brother has offered to the Grand Lodge of Free and Accepted Masons of the State of New York a park and mansion, valued to-day at not less than \$50,000, unburdened with any conditions and free from any charges, a place chosen by one who was familiar with the whole of Central New York, as the best locality in which to live and bring up his family ; a place where the air is salubrious and living cheap ; a place where every prospect pleases and the vile man has not moved into the neighborhood. Personally I thank our Right Worshipful Brother ; in your behalf I thank him ; and I yet hope, I shall continue to hope, until the choice fall elsewhere, that the Grand Master of the Grand Lodge will yet thank him in the name of this great body of one hundred thousand Masons of the State of New York, for this most magnificent gift.

Brethren, I hope I have not strained your eyes beyond endurance, in asking you to look forward to the Asylum. We will return to the present, and in the name of the Fraternity I thank you, who have borne the burden and heat of the day in raising the amount of the debt on the Temple. you who have cleared up the way for the ad-

vent of Charity, and not less do I believe that thanks are due to those who have come in at the eleventh hour. They are as the capstone, to be welcomed with shoutings and praise, and their position is, after all, a position of honor.

My brethren, as we separate here, to return to the pursuit of our usual vocations, may we do so with broader views than heretofore, and with a clearer sight. May we understand that among the agencies of God, doing his work among men, Free Masonry is not the least. Let us hail its presence among us as a benediction, and let its deeds of charity be both a stimulus and an example to others. For the time is surely coming when all the world will better understand that: "Love is the fulfilling of the law." Romans 13:10.

"Not *credo* then ;

Amo shall be the password through its gates,
Man shall not ask his brother any more,
Believest thou? But lovest thou? Till all
Shall answer at God's altar, 'Lord I love!'
For Hope may anchor, Faith may steer, but Charity
Or Love alone is captain of the soul."

W.:Simeon Tucker Clark, M.D., when called upon for his original poem, made some excellent remarks as a prelude to the following exquisite Masonic gem :

POEM.

With blare of bugle and with roll of drum,
With sobbing viol and love-laden lute,
With voice of song, behold the people come—
Praise fills all loyal hearts and not a lip is mute !

Why stands the priest in attitude of prayer?
Why brings the orator his well-framed speech?
How does the poet, like a prophet, dare
From the eternal past, a present lesson teach?

Because the night is past ; the day draws near ;
The sun comes sailing up the sapphire sea—
All nature's voices, jubilant and clear,
Bid us rejoice—the Craftsmen once again are free !

The choirs of God their solemn matins sing
On Zion's sacrificial hills once more—
And the destroying angel spreads his wing
No more above Araunah's famous threshing-floor.

For us once more the rose of Sharon blows,
 The lily-of-the-valley perfume sheds,
 On Lebanon the stately cedar grows,
 The mighty oaks of Basham lift their lordly heads.

Once more the mines of Ophir yield red gold ;
 The Tyrian purples glow with dazzling sheen,
 And fine twined linens from the looms unrolled
 Adorn with softened luxury the sacred scene !

When the first Temple stood, a thing complete—
 The admiration of all times and lands ;
 Our first Grand Master, Solomon, thought meet
 To dedicate to God, the labor of his hands !

The ark, o'ershadowed by the cherubim
 Was all secure from Israel's mortal foes ;
 And on the altars, to atone for sin,
 At priestly hands, the incense of burnt-offerings rose.

The brazen censers glowed with Holy fire !
 In the Grand Orient sat Solomon !
 And in the West stood Hiram, King of Tyre !
 The South was draped in sackcloth for the widow's son !

And all the voice of music and of song
 Was praise to God, whose mercy will endure
 For evermore ! All hearts to him belong !
 His law is perfect ; and his words of promise sure !

When the loud chorus died upon the air,
 The Monarch rose, with calm, majestic grace,
 Poured out his heart and voice in solemn prayer,
 And gave to God, the Temple for his dwelling-place !

And when the dedication was at end,
 The Holy Ghost came down and filled the place—
 The Mighty God His presence deigned to lend ;
 And Priest and Levite, trembling, veiled his face !

Five times ten centuries have rolled away,
 Down the swift stream that swallows up the years,
 Since dawned and died that first memorial day,
 And lo ! another dedication day appears.

Wise Lawrence now adorns the Orient,
 With stately Vrooman to upbear his hands,
 While brave Ten Eyck guards well the Occident,
 And in the beauteous South, Hodge, our own townsman stands !

These, our grand officers, command that here
 We dedicate to God our lives anew—
 To live more truly in His holy fear;
 And show the world profane what Masonry may do !

Praise heaven we live to see this glorious day !
 Praise earth for sorrows we cannot forget !
 Praise God whose power has led our devious way !
 Let all praise God and Lawrence for the vanquished debt !

—*Simeon Tucker Clark.*

The music was all that could be desired. The orchestral selections were chosen with discrimination, and their performance was so artistic and enjoyable as to receive marked applause. The quartette by Sullivan, "Brightly Dawns Our Festive Day," sung by Miss L. Gertrude Sears, Mrs. Eva Hawkes-Howard and Messrs. Frank Byron and William Clark, was a gem of harmony, melody and tasteful expression. It was heartily encored, and the response was made by the repetition of a stanza.

Miss Sears' solo, "L'Incontro," by Arditi, was a brilliant rendition of a most tuneful, bright and sparkling composition. To an encore, that would not be denied, she repeated the final measures. The duet by Mr. Byron and Mrs. Howard was of a most pleasing character, and received an encore which the singers acknowledged with a bow. The excellence of the entire musical part of the programme was a just and merited compliment to our home musical talent.

Pisgah Lodge, No. 720, Evans Mills.

M.:W.:FRANK R. LAWRENCE,
Grand Master :

RESPECTED SIR AND BRO.: Pursuant to the order received from you, Pisgah Lodge, No. 720, met in Special Communication April 24, 1889, to commemorate the emancipation of the Grand Lodge from the debt which had long been hanging over it.

A large number of members appeared in answer to the summons. The Lodge was duly opened with prayer, the address of the Grand Master was read, after which

some remarks suitable to the occasion were made. The Lodge then closed and the members repaired to Whitney's Hall, where the relatives and friends of the members in large numbers had assembled.

After a collation several hours were spent in pleasant and social diversion.

All of which is respectfully submitted as the proceedings of this Lodge on the occasion mentioned.

Respectfully and fraternally yours,

L. E. JONES,

Secretary.

Delhi Lodge, No. 439, Delhi.

A Special Communication of the above Lodge was held on Wednesday evening, April 24, 1889, to celebrate the joyful event of the emancipation of the Fraternity from the fetters of the Hall and Asylum debt. A large number of the brethren were present, and it was a day that will long be remembered by them. The order of exercises, as suggested by the Grand Master, was carried out. A collation was served after the reading of the Grand Master's Address, after which Bro. Rev. S. G. Keyser spoke as follows :

ADDRESS BY THE REV. S. G. KEYSER.

As we meet to-night, possessed of a joyous and grateful spirit, we are not to forget that more than seven hundred Lodges are engaged in this Jubilee, and that seventy-five thousand Masons have a part in the joy of this hour.

More than fifty Lodges of three thousand members are now met in the massive and beautiful Hall in the metropolis of the nation, while ninety-three Lodges will celebrate in other parts of the city. We are in the midst of great celebrations, when multitudes rejoice over successes gained in State or nation during the progress of a century. On such occasions the "enchanted past" is recalled, and

the present is crowded with the names and deeds of those who long have been away. A great centennial is at hand. It will recall the first of many inaugurations. He who was and is first in the hearts of his countrymen was its central figure. His connection with Masonry was well known. But the inauguration of 1789 was linked to the Fraternity by that oft-referred-to incident of the use of a Bible belonging to a Lodge. The Jubilee of to-night precedes the jubilee of the centennial inauguration by but six days.

The Masonic Hall and Asylum Fund is forty-seven years old. The first contribution to it was \$1, and the first contributor was Greenfield Pote. This fund was to be used for the building of a Hall in the City of New York, the revenues of which were to be applied to the establishment and maintenance of an asylum for indigent Masons, their widows and orphans.

In 1870, \$340,000 had been raised. The property on Twenty-third street and Sixth avenue was purchased, the Hall was erected, opened in 1874, and dedicated in 1875, at a cost for land and building of \$1,243,953.78. In addition was the cost of furniture, upholstery, decoration, and many incidental expenses, so that the total of cost was not below \$2,000,000, of which not a dollar is now owing; besides, \$100,000 in cash is now in the hands of the Trustees as the nucleus of the Asylum Fund.

Sixty-five Lodges meet in the Hall, paying rent to the Fraternity for the rooms they occupy. The building contains a Grand Lodge Hall, furnished with opera-chairs, and with pipe organ; also eight handsome Lodge-rooms, each bearing a name—as the Clinton, Livingston, Tuscan, Ionic, Corinthian, Composite, Doric and Austin.

Three years ago the debt was nearly \$500,000. It was deemed impossible to pay it. But appeal was made to the Fraternity, the money was raised and the mortgage cancelled. In 1851 the estimated cost of the Hall was but \$35,000.

While it may be a matter for congratulation that the Order owns so noble a structure in the City of New York, it is still more a cause for thanksgiving that the purpose of the erection of the Hall was so noble. Its purpose was benevolent, philanthropic. It looked to the needs of the indigent, the widow and the orphan. The plan now is to provide them a home. The revenues for their maintenance are assured. In doing this, fraternity is well illustrated. Brotherhood means mutual help, mutual sympathy. Will Masonry meet all the requirements of its foundation if it do not go into the field of beneficence? The benevolent purpose accords with the principles of the Holy Bible. From the beginning, the poor and the needy, the widow and the orphan were subjects of Divine consideration. And no duty has been laid upon man more obligatory than the proper care of his unfortunate fellow man. The poor are with us and always will be with us. The day will never come when the field of charitable work will not be broad and inviting.

It has been said that fraternities are selfish and care only for their own. But the duty of each is to care for its own. It would be impossible for a body of a certain numerical and financial strength to do more than to care for its own. The Biblical teaching is, care for yourself with respect to principle, character, action; then care for those entrusted to you, and then care for your neighbor.

The history of benevolence is an interesting one. It goes back to the time when humanity first needed. Christian civilization has been especially marked by pity for the suffering and help offered them. Perhaps nothing in all the world is more touching than the effort of good men to alleviate the sufferings of humanity. The field for such efforts is found on land and on sea, in the forest and in the city, among the rough and rude, among the refined and moral. Not a day passes but that from flood, conflagration, storm, from disaster dire some one is rescued by earnest, self-sacrificing men. The saving of life is

wonderful and praiseworthy ; but the saving from, the prevention of suffering, the providing a home, the caring for the aged and the helpless youth, and these benefits continuing many years, why are not these, though less dramatic, equally noble and useful ?

The debt is rolled away. To those who made it thus, how great is the relief ! All who have worked in societies, corporations or churches, know that debts connected with these are felt as much as private debts, and that it is an occasion of joy when the last dollar is paid. Debts are incurred rashly or with judgment. Rashly incurred, there is little hope that they will be paid. When income is less than outgo, when management is extravagant, when success is a theory but acted upon as a fact, when habits of vice require large sums, debt cannot be extinguished. Incurred with judgment, debts may be paid. Sir Walter Scott, in 1812, bought a mountain farm at Abbotsford for \$20,000. One-half he borrowed from his brother, and one-half he raised on the security of an unwritten poem, not completed when he removed to Abbotsford. The poem was "Rokeby." While some might call this a rash purchase, the issue proved the courage and wisdom of Scott.

At the close of the great Revolution, the indebtedness of the general Government was \$80,000,000. Hamilton proposed that this debt should be met, and devised a plan of payment. Congress adopted the plan ; credit at once rose, and eventually the indebtedness was met. The war debt of the Rebellion was faced and will be paid. Most governments expect to pay their obligations. While it is true that it was feared that the debt on the Hall could not be paid, it has been paid.

Pausanias says that on the road between Octylus and Thalamiaë was the temple of Ino. It was the custom of those who wished to consult her to sleep in the temple, and what they wished to know was revealed to them in a dream. We do not use the dream as the vehicle of revela-

tion or instruction, and yet let us, in imagination, go to some such temple and sleep and dream. What shall we see? What shall we know? My dream is this: I see the massive walls of this Asylum already lifting themselves into the air. The silver moon showers her radiance upon them, and the golden sun paints them with all his glory. Within these walls I see the children playing. Whose children? Upon the broad acres I see them wandering—whose children? The children of the Masonic Order. Their fathers met in Lodge again and again, and now the Fraternity have become father and mother to them, and like every father and mother good and true, has provided them a home. I see women mingling with these children—who are they? They are the widows whom the Order rejoices to care for. I see men there. They battled long and sturdily against many a foe—of poverty, of sickness, of misfortune, of infirmity, and now the walls of the Asylum protect them, and will protect them as long as they shall have need. I see many visitors coming and going—who are they? Those whose money has helped, whose sympathy has contributed to its erection. I see in my dream good citizens, wives and mothers coming forth from the Asylum.

Is this but a dream? Nay. With a foundation of \$2,000,000 from which to draw a revenue, and with \$100,000 and more to be added to be expended upon grounds and building, what some would call a dream becomes a vision, a prophetic contemplation of results derived from certain existing realities.

In the great blizzard of more than a year ago, it is said that a certain gentleman who owned a number of valuable doves, lost them. After some search he found them, one by one, and brought them in nearly frozen to death. As they began to warm up, standing on the floor they would topple over again and again, but at length were able to stand erect. After awhile they began to lift their wings, and as they did so the gentleman was amazed as he saw

beneath the wing of each dove a little sparrow. The little bird had nestled beneath the wing of the large bird, when all other places of refuge were closed.

Masonry ought to be strong enough, warm enough, kind enough to take the little sparrow—the little, the poor and the weak, and shelter them under its wings.

The Amphion Male Quartette rendered several selections during the evening, among which was the Masonic chant "Remember Now Thy Creator," by Rhodes. The exercises were very interesting, and were thoroughly enjoyed by all the brethren who were so fortunate as to be present.

Livingston Manor Lodge, No. 791, Livingston Manor.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: I send you a copy of our programme of Jubilee and Thanksgiving, held on 24th of April, also a correspondence of one of our county papers in regard to the same. Any particulars that you may require in regard to the same will be cheerfully given.

Fraternally yours,

C. H. DECKER, *Secretary.*

PROGRAMME.

Remarks, by W.:Cyrus Mott, Master.

Prayer, by Rev. G. W. Thompson.

Chant, "Lord's Prayer."

Address, by Bro. Cyrus Mott.

"Antiquity of Masonry," written by Bro. W. F. Clay, read by Miss Cora Sprague.

Reading of address from our M.:W.:Grand Master, Frank R. Lawrence.

Singing, "Old Hundred."

Reading, by Miss Cora Sprague.

Address, by Rev. G. W. Thompson.

Reading, by Miss Cora Sprague.

Closing Remarks, by Bro. Cyrus Mott.

Prayer.

PRESS REPORT.

On the 24th of April, the Masons throughout this State celebrated their deliverance from an enormous debt of fifty years' standing. It is not necessary to say how this debt was incurred—every newspaper reader in the land is familiar with its history. On this, their day of deliverance, each Lodge in this State carried out a similar programme, consisting of prayer, singing, recitations, reading of Grand Master Lawrence's Address, remarks, etc. In Livingston Manor Lodge, No. 791, at Livingston Manor, this programme was effectively rendered. To those whose good fortune enabled them to attend, the singing of the Masonic Choir, assisted by Misses Cora Sprague, May Millspaugh and Belle Starr, was perhaps the most enjoyable. The reading and recitations of Miss Cora Sprague were fine. To single out any one of the exercises for special notice would be an injustice. Rev. Mr. Thompson's address was timely and appropriate. Among other things, he said: "It was a pleasure for him to meet with others in celebrating their deliverance from debt, as a Methodist minister seldom if ever had the opportunity of rejoicing over a similar condition." He pointed out where Masons and Masonic influence had more than once led great reforms, and exhorted them singly and collectively to take a firm stand against the liquor traffic.

The "Antiquity of Masonry," by Bro. W. F. Clay, was splendidly written, and shows that Mr. Clay is well versed in Masonic lore. Mr. Clay said that he "dare not trace Masonry as it now exists farther back than the building of Solomon's Temple, yet Masonry existed long before, for when on the Plains of Shinar man rebelled, and as a punishment language was confounded, Masonry was lost; for then, as now. Masonry consisted in a knowledge of these great truths: 'There is one God and the soul is immortal.'" During the rapid degeneration of the Gentile nations these great Masonic doctrines were retained by the sages and philosophers, but they dare not teach them in public, and they established those truly Masonic institutions the "Ancient Mysteries," wherein the candidate went through a secret ceremony of initiation to prepare him for the reception of those then unpopular doctrines.

Among these societies were modes of recognition known only to themselves. They had among them a legend in which, by the dramatic representation of the violent death and subsequent restoration to life of some distinguished personage, the crucifixion and resurrection were prophesied and the soul's immortality taught. Tracing this society down the centuries we find it enlarged and improved by the Priests of Dionysius, who devoted much of their time to architectural pursuits, and who were styled the "Fraternity of Dionysian Architects," whose ceremonies and mysteries were strikingly similar to those of Masonry of the present day, especially as charity was the rock upon which they builded. The existence of Masonry in Tyre at the time of the building of the Temple is universally admitted. To Hiram, the widow's son and Prince of Tyre, Solomon intrusted the superintendence of the workmen. As an inhabitant of Tyre and a skillful architect he was doubtless one of its members; "hence, we are not," said Mr. Clay, "claiming too much for our Order when we suppose that the Dionysians were sent by Hiram to assist King Solomon in the construction of the house he was about to dedicate to Jehovah," and that they communicated to their Jewish fellow-workmen a knowledge of the advantages of their fraternity and invited them to a participation in its mysteries and privileges, there also can be no doubt. Upon the completion of the Temple the workmen who had been employed in its construction dispersed, and were scattered to the remotest corners of the known world. Yet we do not lose sight of the order, but find it still existing in India under the name of "The Essenian Fraternity," and later among the Jews as "Knights of the Temple of Jerusalem." From the Essenians the Grecian sage Pythagoras learned much, if not all, of the knowledge and ceremonies, and to him is attributed the propagation of Masonry in Europe. Mr. Clay at this point in his essay gave a digest of the Masonic creed, based on Faith, Hope and Charity, from the "Priests of Dionysius" down to the Masonry of to-day. Charity is the cementing bond of Free Masonry, and it is our boast that a Mason, destitute and worthy, may find in every clime a brother, in every land a home.

Olean Lodge, No. 252, Olean.

Thanksgiving services were held by Olean Lodge, No. 252, at Masonic Hall. The services were public and at-

tended by a large number of ladies and gentlemen, as well as members of the Craft. The meeting was presided over by the Worshipful Master, John Sloane, who briefly addressed the assemblage as follows :

In accordance with the order of Most Worshipful Frank R. Lawrence, Grand Master of Masons in the State of New York, we are met here this evening for the purpose of returning thanks to the Great Architect of the Universe for His bountiful mercies vouchsafed to us as a Fraternity, and especially for the happy deliverance from the bondage of an enormous debt, rendering it possible whereby the sublime principles of our Order, that of providing for the relief of poor, distressed worthy Master Masons, their widows and orphans, may be carried out on a scale of munificence hitherto unattempted.

Actuated, then, by this spirit of thanksgiving, we have invited you, ladies and gentlemen, to participate with the members of the Craft on this joyous occasion, and on their behalf I very cordially welcome and greet you.

Briefly, the history of the Masonic Temple is as follows : In 1842, Greenfield Pote, Tyler of the Grand Lodge, deposited one dollar on the sacred altar of Free Masonry as the nucleus of a fund for the erection of a Temple, the revenues from which would support an asylum for poor Masons, their widows and orphans. The fund that was started in 1842, by the modest contribution of one dollar, had increased, in the year 1870, to the amount of \$340,000, when the erection of the Temple was commenced. It was completed in 1874 and dedicated in 1875. The total cost of land, building and furnishings is estimated at nearly \$2,000,000. An enormous debt was incurred which, three years ago, amounted to half a million dollars. Owing to the energy of the present Grand Master and the liberality of the Craft the debt has all been paid, and the munificent sum of \$100,000 is now in the hands of the Grand Master, towards the erection of the Asylum. This thanksgiving service has a peculiar significance, com-

ing so close, as it does, to the centennial inauguration of George Washington, the first President of our beloved country, and, if I may so call him, the Patron Saint of Masonry in America. As we are instructed to be quiet and peaceful citizens, true to our Government and just to our country, we, therefore, as loyal citizens, rejoice in the unprecedented progress which we have made as a nation. As Masons, we rejoice that the Father of our Country was an "encourager and promotor of the Mystic Art, and never deemed it derogatory to his dignity to level himself with the Fraternity, extend their privileges, and patronize their assemblies."

With these few preliminary remarks, and waiving all further rites and ceremonies, I declare the meeting opened for the purpose for which it was called, and in accordance with the first lesson we are taught in Masonry—never to engage in any great or important undertaking without first invoking the aid of Deity, I will ask the Rev. Bro. Rafter to offer prayer.

After prayer the following programme was carried out very acceptably :

1. Singing, "Old Hundred."
2. Reading Grand Master's Address, by W. John Sloane, Master.
3. Solo, "Chalet Horn" (cornet obligato), by Miss Jennie Gillette.
4. Singing, "Rock Away," by the Glee Club.
5. Address, "Free Masonry," by Rev. W. W. Rafter.
6. Solo, "Shepherdess of the Alps," by Lelia Dickinson.
7. Ladies' Quartette, "Spring Song," by Misses Ida Revels, Jennie Gillette, Nellie Johnson and Lelia Dickinson.
8. Selection, "Masonic Emblems," by A. C. Burlingham.
9. Solo, "The Song that Reached my Heart," by Miss Ida Revels.
10. Address, by Rev. J. W. Ashton.
11. Singing, "Auld Lang Syne," by the Audience.
12. Benediction, by Rev. W. W. Rafter.

ADDRESS BY REV. W. W. RAFTER.

WORSHIPFUL MASTER, WARDENS AND BRETHREN OF OLEAN LODGE, NO. 252, AND YE WHO HAIL FROM OTHER TEMPLES OF THE SAME GREAT BROTHERHOOD : With reluctance and self-distrust I stand before you this evening, because convinced that there are others here so much better qualified to do justice to the subject assigned to me.

The theme itself is grand, and if I treat it in a trite and tedious way, remember, the fault must rest with those who selected one so incompetent to discourse upon the noble science of Free Masonry. A Mason should never shrink from the performance of any duty assigned to him, but simply do his best, assured that "Angels could no more." This I shall try to do, begging you to criticise with charity. I shall not defend Free Masonry. It needs no defense, and least of all with you its voluntary pledged.

I shall present Masonry this evening simply as an ancient, scientific and moral institution, whose intrinsic excellence has been tested by the great and good of the past three thousand years.

First of all, Free Masonry claims our respect on account of its antiquity ; not that length of existence of necessity implies merit, but there is presumptive evidence of inherent excellence in an organization which has withstood the wear and tear of ages, and has passed uninjured through the crucible of time which has dissolved the proudest fabrics of human skill, and yet has left unscathed the adamantine Temple whose foundations are laid in the Heaven-taught principles of Truth, Love and Charity. Some would claim for Free Masonry an existence coeval with the Fall of Man, when, after his expulsion from Eden, he was left to discover for himself the way of holiness and peace without the aid of any express revelation from Heaven. Then, the only rule of moral obedience and religious duty was to be found in the secret convictions of the heart, the suggestions of nature and of reason.

This Primitive Free Masonry, as it has been called, taught mankind that, if virtuous, they would be approved of God ; if they did evil, they would suffer punishment ; it explained the reason for the consecration of the Sabbath as a day of rest, and it preserved the promise of a Redeemer who, in the fullness of time, should rescue man from that gulf into which he had irrecoverably and hopelessly sunk by sin, original and actual. This Primitive Free Masonry soon degenerated into the mysteries of Paganism, which, while teaching the truths of a Supreme and Presiding Providence, the immortality of the soul and a future state of rewards and punishments, yielded a harvest of superstition, selfishness, lust, cruelty and crime such as it sickens the heart to think of. So total was the corruption of mankind that God repented of the act of His creation, and swept from the surface of the earth the great majority of that race whose crimes had rendered it so abhorrent in His sight. To Noah and his sons, who were exempt from the penalty inflicted upon every other of the sinning sons of man, were intrusted those great truths so perverted by his antediluvian ancestors. A portion of his descendants continued to preserve those truths, and traditionally handed them down to posterity, guided as they no longer were by the dim lamp of conscience, but by the brighter light of a direct revelation from Jehovah. Here in this pure or Patriarchal Free Masonry we find the true source of that noble institution of which we belong. True, among the Gentile nations, the masses soon lost sight of the truth, and turned from the worship of the One only God to the idolizing of the works of nature and the worship of the creations of their own hands. We behold Egypt, Greece and Rome, all misguided, all employing their civilization, their science and their art to give a form of majesty and grace to the vain and false mythological creations of their own minds. We see them building temples and chiseling statues to celebrate the truth of God turned into a lie, wandering farther and farther from

their Maker and "wearying themselves in the greatness of their way" to find the truth, gleams of whose light still played amid the wide-spread darkness, the result of early impressions, the relics of primitive tradition, the utterance of those instinctive tendencies and laws of mind which nothing can completely crush.

But the philosophers, or educated, still retained some traces of the Noachic precepts, and, though they dared not openly impugn the absurdity of those thousand wild chimeras that bewilder men's minds, they taught in secret the doctrines of One Supreme Being and the resurrection and immortality of the soul. To accomplish their object they instituted societies, into which a favored few were initiated by solemn ceremonial and progressive degrees in which the light and truth were gradually communicated, and the members were put in possession of certain modes of recognition known only to themselves. In Egypt, in Syria and in Greece, and, indeed, wherever these ancient mysteries were adopted, the same truths were taught by symbols whose esoteric (or hidden) meaning differed from that of the vulgar idea, and by a dramatic representation of the several stages and conditions of human life, always including a violent death and subsequent restoration to life.

The learned Mr. Grote, in his "History of Greece," (vol. i, p. 379,) says: "In the Orphic and Bacchic sects; in the Eleusinian and Samothracian Mysteries, was treasured up the secret doctrine of the old theological and philosophical myths which had once constituted the primitive legendary stock of Greece in the hands of the original priesthood. Persons who had gone through the preliminary ceremonies of initiation were permitted at length to hear, though under strict obligations of secrecy, this ancient religion, revealing the destination of man and certainty of posthumous rewards and punishments, all disengaged from the corruption of poets, as well as from the symbols and allegories under which they still re-

mained buried in the eyes of the common people. The mysteries of Greece were thus traced up to the earliest ages, and represented as the only faithful depositories of that purer theology which had originally been communicated, though under the unavoidable inconvenience of a symbolical expression, by an enlightened priesthood coming from abroad to the then rude barbarians of the country. With the religious and moral instruction communicated by these philosophers, the study and practice of architecture were combined. This was particularly the case among the votaries of Osiris, in Egypt ; of Ceres, in Crete, and of Dionysius or Bacchus, in Rome.

Contemporary historians inform us that, at the time of the building of King Solomon's temple, there existed in Asia Minor a society called Dionysian Artificers, extensively engaged in operative masonry, among whom certain rites and rules prevailed, leaving no room to doubt that they belonged to that mystic fraternity of which we are members. We are informed that they were divided into many separate companies, each governed by its own officers ; that instruction was communicated by means of the common implements of operative masonry ; that the elected candidate was introduced by some emblematic mode, which revealed a code of morals to guide the faithful on the path of happiness on earth, to the full fruition of his highest aspirations in a life of immortality beyond the grave.

Of this society all the architects of the East were members, and among them were the workmen sent by Hiram, King of Tyre, to assist King Solomon in building the Temple at Jerusalem. These heathen craftsmen, under the superintendence of that noble "son of a widow of the tribe of Naphthali," whom Hiram also sent to Solomon as a curious and cunning workman (2 Chron., ii-vii ; 1 Kings, vii-xiv,) introduced their Jewish fellow-laborers into the mysteries and privileges of that fraternal society to which they belonged. And from this union arose that

perfect organization to which must be traced the speedy and successful construction of that gorgeous pile, which rose, as if by some wizard hand, upon the summit of Mount Moriah. An important emendation was now made upon the ceremonial of initiation. The Apocryphal legend of the Dionysian Brethren, which related to the murder of Bacchus by the Titans, gave place to the true one, the "vile and impious" slaughter of Him who, through all succeeding time, will teach his Brethren of the Mystic Tie, gathered from every nation under heaven, the too-easily-forgotten lesson of unwavering adherence to integrity and truth, heedless of danger or of death. Here is the germ of modern and true Free Masonry ; a mysterious institution, combining the operative practice of architecture with speculative principles of morality, it is true, from time to time, but preserving all along the unchanging land-marks which none may dare infringe, and which each member of the Order is pledged to transmit as unimpaired in all their fullness as they were when intrusted to his guardian keeping.

The Temple completed, the craftsmen were dispersed in search of new employments. But some of them, who remained in Palestine, kept up the association of which they had become members, consecrating themselves to the duty of repairing and adorning the sacred edifice and preserving it from injury and decay. They were styled Kassidens, or Assideans, of whom we read in the book of Maccabees (chap. ii, v. 42,) : "Mighty men of Israel, such as were voluntarily devoted to the law." In process of time they received the name of Essenes, and history informs us that the association included the greatest and the best, not only among the Jews, but the noblest intellects to be found in heathen lands.

The learned Pythagoras was by them initiated into the secrets of the mystic arts, and in his famed college at Crotsna he taught his tried disciples the sublime truths

treasured up in the symbolic language he had learned in Judea.

By them Free Masonry was extended over the East, as well as along the coast of Northern Africa, into France and England. It is well known that between the continent of Europe and Palestine there was a constant and general communication in the first centuries of the Utrian era ; for bands of these Essenians, called traveling Free Masons, journeyed from city to city, erecting in almost every country of Europe cathedrals, abbeys, monasteries and hospitals—structures in which beauty and grandeur, simplicity and elegance were so happily blended as to excite the admiration of every beholder. The emblems carved upon the stones composing these splendid buildings prove them the handiwork of speculative as well as operative Masons. Looking at the noble cathedrals of Paris, Strasburg, Rheims or Valenciennes, in France ; at that of Cologne, in Prussia ; at those of Basle or Berne, in Switzerland ; at Westminster Abbey, in England ; or at the ruins of Melrose or Kilwillan, in Scotland, one feels as if those were all the workmanship of the self-same artist, so minutely similar are they in all their characteristics.

Owing to the rapid increase of these associations in power and reputation, they excited the jealousy of the Popes of Rome, who had for many ages granted them protection and invested them with peculiar privileges, so that in the sixteenth century they were compelled to discontinue their associations for operative work and confine themselves to the “ more noble and glorious purposes ” of speculative Free Masonry. The great La Lande has said that the origin of Free Masonry is lost in the dateless ages of the past, and he is right ; it is no mere modern invention ; no production of to-day or yesterday ; it dates its existence to the patriarchal ages, and is thus coeval with the call of Abraham to be the depository of the clearer revelation of His will, which Jehovah then

- vouchsafed to grant when He assumed the new name of the God of Abraham, the God of Isaac and the God of Jacob.

There is but one institution upon earth bearing upon its front the same mark of antiquity, the Church of the living God, of which Free Masonry is a worthy handmaid.

Second. The scientific character of Free Masonry is forgotten by too many connected with the institution. Multitudes ask for admission into the Lodge, are initiated, passed and raised, placed in possession of certain modes of recognition and obligated to prescribed duties of morality and charity, and they consider this as the ultima of Free Masonry. He who thus regards it fails in appreciating its beauty and its usefulness to conduct the human intellect into the secrets of creation, that the soul may thence draw stores of wisdom, knowledge and virtue. While but an expectant candidate for the "benefits and privileges" of the Masonic Lodge, his thoughts are turned to the Great Architect of Creation, and as his eyes first drink in the light of the sacred enclosure, he beholds the symbols of the Creator's handiwork, sending him to the Book of Nature to learn the character of Jehovah. He is bid to trace the structure and explore the deep foundations of the wondrous fabric built by Nature's God, that he may learn the reality and glory of his existence. He is directed to look upon the orb of day as the greatest image of its Great Creator—that as this central presiding globe diffuses light and heat to the most distant planet of the solar system, so he may desire to be enlightened with His light, who is the light of love. And the most distant of the solar worlds, seeming but as tiny specks upon the canopy of heaven, are presented to his admiring gaze as proofs of the overpowering magnitude and sublimity of creation, unfolding the most striking displays of the perfection of the Deity and of the grandeur of His omnipotence.

With a Kepler the Free Mason may not prove the harmony of the spheres ; with a Newton he may not measure the size of the orbit of each planetary globe ; with a Leverrier he may not mathematically demonstrate the existence of a world as yet unseen by mortal eye ; still, with the profoundest philosopher he reverently bows at the mention of His great name, whose fiat called them from chaos into existence.

But, by other lights than those of astronomy does the Free Mason learn the extent and magnificence of the Deity. Geography furnishes him with materials of which to construct that character he desires to form. He may not be able to delineate the boundaries of States and Empires, or to explain the causes of the unceasing ebb and flow of the restless waters of the ocean ; he may not minutely describe the laws of cohesion and gravitation, or adduce plausible theories for the discovery of marine productions found upon the sides and summits of the Himalayas, the Andes, or the cropping out of certain minerals elsewhere, forming the lowest strata in the terrestrial crust ; still his geographic knowledge is more sublimely exalted ; with the line of philanthropic affection he spans the circumference of earth and sea ; and all the sons of men, wherever scattered—the wandering Bedouins of Arabia's desert, the still darker son of Africa's burning sands, the red man of our own Western forests, the civilized Caucasian race—are to him all members of that same family of which the God of the Universe is the common parent, of which the Saviour of the world is the now enthroned Elder Brother, of whom, when redemption has attained its destined consummation, there shall be but one fold under the one All Merciful Almighty Shepherd. Time would not permit that we should take *in extenso* all the scientific subjects brought before the Mason in symbols or ceremonies ; we can but suggest the train of thought, deducible from one or two, leaving it to each individual to pursue the interesting investigation whenever the opportu-

nity is presented to him. And permit me to say that the science of Free Masonry furnishes a fund of pleasure that will amply repay the labor of research.

The ignorant may ridicule and the cynic may sneer at such an assertion, still I fearlessly maintain that he who searches out the hidden stores of Masonic knowledge will not only be captivated with the beautiful results of this curious and amusing study, but, as he advances to perfection, he will be better prepared for the full irradiation of complete and unfading glory when time shall be no more.

Third. Free Masonry is a moral institution, a code of ethics veiled in allegory and illustrated by symbols inculcating virtuous conduct, based upon the faithful love of God. Nothing connected with the Lodge-room and the ceremonial of initiation but what has some symbolic signification teaching a moral precept.

The form of the Lodge-room : its altar, consecrated to vows and prayers ; its lights, dispersing the physical darkness ; the distinctive vestments and jewels of the officers, as well as the ceremonies of each Degree, serve to convey important lessons of morality.

Who that is here to-night, as he looks around him and sees the East, and West, and South presided over by their respective guardians, is not borne in spirit to the once gorgeous structure reared by Jewish and Tyrian artisans on the slope of Mount Moriah. And there the Shekinah dwelt, speaking ever to the Jewish worshipers : " Be thou holy for I am holy." And from that earthly home of Deity, thought involuntarily wanders to the now consecrated temple of the human body, made immortal by the new life purchased for it through the vicarious sacrifice on Calvary.

For just as the Temple of Solomon and all its utensils were holy, so the bodies of Christians are holy, and should be employed in the service of God alone. But most of all are virtuous principles indoctrinated by the ceremonies of the various Degrees conferred upon the can-

didate. I shall briefly allude to the three primitive ones—constituting Ancient Craft Masonry.

The preparation demanded of every candidate for the benefits of Free Masonry is designed to teach the necessity of purification of the heart in him who would approach the source of light and life. Divested of all that man is wont to regard as recommendatory, he is thereby taught to leave behind him the corruptions of the world, and come in all the blind ignorance, and helplessness, and destitution of the little child ; that thus he may successfully pursue the path that leads to wisdom, knowledge and virtue. The lessons of Faith in God, and the practice of those cardinal virtues—Temperance, Fortitude, Prudence and Justice—is enforced, and the obligation of fervency and zeal in the discharge of every duty is beautifully recommended ; some allegorical ceremony or some symbolic allusion irrevocably impressing it upon the heart, so that ever afterwards a single sign, or word, or brief allusion reminds the Mason of his duty.

Surely none of us can ever forget the moment when, at the hands of the Worshipful Master, he received the lambskin-apron, the guage and the gavel, and learned from him the nobler and sublimer thoughts they must henceforth inspire ; the lustration of the heart, the measurement not of stones, but time ; the polishing not of marble for the builders' use, but the cleansing of the heart to make it a meet dwelling-place for the Most High.

The Second Degree is a consistent sequel to that of the Entered Apprentice. The necessities and advantages of a virtuous education having been inculcated, the candidate comes no longer as a child, but as a man ; he would labor not merely in preparing the materials, but in adjusting them into the walls of that spiritual temple to be reared within the heart. The guage and gavel are no longer needed, he must have tools of a higher and more complicated character. The square, the level and the plumb are now added to our alphabet of symbols.

The square bids us apply the unerring principles of moral science to every act we do, to see that all the motives of our conduct coincide with the dictates of Divine justice, that all our thoughts, and words, and deeds are conspiring to produce a smooth, unbroken life of virtue.

The plumb inculcates the necessity of steadfast pursuit of truth, an undeviating adherence to the unerring principles of right to insure the promised reward. The candidate is encouraged to be faithful and diligent, by the hope of sharing in the corn, and wine, and oil hereafter to be appointed to him who, in a spirit of humble reverence and lowly adoration, looks for strength and support to the Lord Jehovah alone.

The level reminds the Craftsman of that great moral equality which affects the whole human race, and that whatever the temporary and fictitious distinctions of wealth and place, death, the great leveller of all human greatness, is made to visit with equal pace the prince's palace and the peasant's hut. Hence, the inevitable inference that we are placed in the midst of scenes calculated to elicit and consolidate habits of mercy and compassion, that we are a sort of mediators between the Creator and His suffering creatures, that though by our deeds and words of love we may not turn the world into a heaven, still we may make the path to Heaven. Blessed lesson of the plumb ! Placed as we are in a world of suffering and sorrow, where beggary is ever asking an alms and helplessness ever soliciting support, for while there is wretchedness on earth the Heaven-taught religion of love will never be wholly forgotten.

The Master's Degree is emblematic of old age, with its trials and sufferings and final termination. Here we learn that the virtuous principles inculcated in the season of youth and the useful knowledge acquired in manhood will sustain us in the path of integrity and truth. However the ceremonies of this Degree (justly termed Sublime) may at the time have affected our minds, now that their

hidden meaning is known, we can never forget the duty thereby enjoined of unswerving adherence to rectitude, if we would part from time with that well-grounded hope which alone can spring from the consciousness of having endeavored to fulfill every obligation, civil, social and religious.

I have not alluded to the doctrines taught us in this sacred inclosure, because there may be diversity of opinion here, and, as I am a Master Mason, would strive to use my trowel aright. Neither have I mentioned that lesson of outward unity among men in all their combinations, civil and religious, which is also as it seems to me strongly enforced upon us, for here, too, there is room to differ. I have simply pointed to it as an ancient, cosmopolitan institution, leading us from the study of nature up to Nature's God, and I have reminded you of those lessons here reiterated again and again that, if we are guided by the principles and exercise, the duties of Masonry, we shall reach the highest round of the Masonic ladder; based on earth in Faith and reared in Hope; whose topmost round is Charity—that perfect grace, found in perfection only beyond the clouds in Paradise.

Come, then, my brothers, let us be true Masons, silent and circumspect, reverencing God and benefiting man, cultivating love—that transcript of the Divine nature formed in the human soul, which will render life pleasant and death undreaded, and gradually mold us for the employments and felicity of the future world, where Masons of every nation, color and clime will form one undistinguished Lodge of Brothers, called off forever from Labor to Refreshment. The Master and the Tyler, faithful in the chair and at the door, each wearing the unenvied crown and waving the undistinguished sceptre, shall drink deep draughts of celestial wisdom and shine forever in the bright effulgence of Him who is the source of light, and life, and health, and joy.

Huguenot Lodge, No. 46, New Rochelle.

Huguenot Lodge, No. 46, celebrated the Masonic Jubilee at their rooms in the Masonic Hall, New Rochelle, N. Y., April 24, 1889. It being a day of rejoicing rather than of work, Labor was dispensed with and a season of Refreshment and joy was made public.

The Jubilee was opened with an organ voluntary by Bro. Henry S. Callerberg. A carol of praise and thanksgiving was then sung, followed with prayer by Rev. Charles H. Higbee. The Lodge then joined in singing "Old Hundred." The Grand Master's Address was then read by W. Bro. Abel C. Willmarth. Hymn, "Crown Him with Praise." W. M. B. Frank Palmer delivered an address, dwelling particularly upon the tireless efforts and crowning success of the labors of our M. W. Grand Master, Frank R. Lawrence. A series of resolutions were presented and unanimously passed commendatory of the Most Worshipful Grand Master's zeal, and expressing congratulations to the Craft. Hymn, "Rejoicing in Deliverance."

W. Bro. Jacob Hollwegs delivered an historical address, relative to the planning and execution of the great work—that of building the Masonic Temple, giving minute data from the contribution of the first dollar by W. Bro. Greenfield Pote—which was his last and only dollar—until the consummation of this great undertaking. Many of the interesting reminiscences quoted in the address by W. Bro. Hollwegs were obtained from documents, etc., now in the possession of his wife, who was the daughter of W. Bro. Greenfield Pote.

W. Bro. P. L. McClellan gave an historical account of Huguenot Lodge, which was replete with interesting data, tracing the history of the Lodge back to its organization, in 1796 (June 2, 5796).

Bro. Louis H. Schneider delivered an oration on the aim and work of Masonry as evinced by its history; the successful accomplishment of this latest enterprise, and

its intentions as to the income to be derived from this property.

Hymn, "The Praises of Jehovah."

Rev. Charles S. Higbee made the closing address, particularly upon the good impressions made upon the public at large by the example in this great undertaking and its successful accomplishment. Closing with the benediction.

ADDRESS BY W. JACOB HOLLWEGS.

This celebration is worthy of the cause for which it has been instituted, thanks to the energy and perseverance of Grand Master Frank R. Lawrence and also to the Lodges and Brethren who have so nobly responded in aiding to liquidate the indebtedness against the Temple, which at one time threatened to wrest from the Brotherhood that splendid building ; but, as you are all more or less acquainted with that subject, I will pass it by, and ask you to kindly follow me with your attention into the past, and will relate to you what I remember about the Hall and Asylum Fund : how and under what circumstances it originated, and by whom it was started. That this fund was started with a one-dollar subscription has often been spoken of, but the circumstances connected with it have not been mentioned, as they are known only to the immediate family of the donor. Brother Pote never would take any credit for having paid in the first dollar, because any other brother might have done the same thing, but he always said that the originating and drawing up of the subscription paper was due to James Herring, R. W. Grand Secretary of the Grand Lodge of the State of New York ; to him was due all the honor of promulgating and preparing the document. The ink was barely dry when Brother Pote happened to call on Brother Herring, who, in the joy of his heart, exclaimed, "Pote, I have solved the problem ; listen !" and he read the document to him and then asked him "How do you like it?"

Brother Pote's answer was "I like it; just what we want;" at the same time putting his hand into his pocket he took out a Mexican silver dollar, saying "Put down my name for that; it is all I have." And so it was; having been robbed by a dishonest partner, he was forced to sacrifice his business, and, after discharging all his obligations, he had only that one dollar left, so that he virtually placed his all upon the altar of Free Masonry. He was then past fifty years of age, with three small, motherless children. Under such circumstances, it was but natural for him to call upon his kinsman, Brother Herring (his nephew by marriage), Brother Pote being also an officer of the Grand Lodge (Grand Deacon).

It may be of interest to the members of Huguenot Lodge to know that both Brothers Pote and Herring have lived here in New Rochelle. Bro. Herring was born in England, and came to America when but about ten years old. His father, James Herring, settled here in New Rochelle, and was a member of old Westchester Lodge. His son, James, having received a good education and being a bright student, chose painting as his profession and became an artist of considerable repute. Portrait painting was his specialty. As Grand Secretary to the Grand Lodge he did valuable service. He introduced many improvements; among others, the system of registry and record, since adopted by most of the Grand Lodges. He was a strict disciplinarian, and was looked upon as a living encyclopædia in matters relating to Masonic law and jurisprudence. He held the office for many years, until 1858, when, after the amalgamation of the two Grand Lodges in this State, he was defeated by the late James M. Austin. A few years later, age telling heavily upon him, he retired from active life and went to live with his daughter, who was then residing in Paris, where he spent the remainder of his days up to a ripe old age. The Grand Orient of France forwarded his remains to New York, where they were taken charge of by Strict Ob-

servance Lodge, of which he was a charter member. He was buried in due form by his Lodge, assisted by the Grand Lodge and many subordinates on Long Island. While in active life, he was representative for many foreign Grand Bodies at his own Grand Lodge—a system which, I think, was also introduced by him.

The life of W.:Bro. Greenfield Pote was quite a romantic one. Born in Eastport, Me., in 1792, and while yet a child losing his father (a Presbyterian minister), his grandfather took him in charge, because he was his favorite grandson. The old gentleman was a slave-owner, and his oldest slave, Cæsar, took charge of his young Master Greenfield. On the death of his grandfather, a few years later, who had made him his principal heir, the administrator of the estate, his uncle, Judge Thompson, of Portland, Me., being appointed his guardian, brought him up, but finally defrauded him of nearly all his inheritance. During his boyhood days, he spent a great deal of his time with a tribe of Indians, with whom he was a great favorite. Being of an adventurous disposition and fond of the water, he early went to sea and became a skillful and daring sailor; so much so that he was commander of a vessel at a very early age, and rendered valuable service during the last war with Great Britain. In one engagement he was taken prisoner by Sir Thomas Hardy, having been dangerously wounded, so that he lay in the hospital in an almost hopeless condition, and only his strong, healthy and vigorous constitution pulled him through; he was afterwards exchanged. When the war with England was over, young Captain Pote was commissioned by the United States Government to carry the dispatches of peace to the Governor of New Brunswick. Upon the delivery of the message, the Governor tried to bribe the young Captain to keep the news from spreading among the merchants and stock-brokers, but no British gold would tempt this young American navigator to give an advantage to a British official over his less fortunate

neighbors. He was shipwrecked several times ; once on an isolated spot on the coast of Maine, where it took him a long time to find a single habitation, and that was occupied by a lone old woman, who, on hearing his name, astonished him by proving herself thoroughly acquainted with his family history ; she told him about his ancestors, who they were, and that they were among the earliest settlers of that part of the State or territory. A shipwreck never troubled him much, as he would often say that "partnership" was the worst ship he ever sailed in ; a shipwreck being the consequence of the overpowering might of the elements, but a disaster in partnership the consequence of trusting to false friends.

A collegiate education having been provided for him by his grandfather, he gave up the sea and went to college, but did not finish his course. He met a beautiful young girl, the daughter of one of the Chief Judges of Massachusetts ; the consequence was an elopement, a marriage, a reconciliation, and then his starting in business in the city of Boston. This marriage, though a happy one, was of short duration ; his wife being of a delicate nature, lived but a few years, and soon after her death he wound up his business and came to New York in 1822, where, in due time, he was initiated into Mount Moriah Lodge, No. 132, of which he afterward served as Master. A Past Master's jewel was presented him which bears date 1830, and is now in the possession of his children. This jewel, after having been lost for many years, was found in Portland, Me. A brother Mason bought it from an old Irish-woman and restored it, through the late Grand Secretary, J. M. Austin, to its owner, a few years before his death. Brother Pote remained in New York in active life until 1865, when he retired from business and came here to New Rochelle, where his children vied with each other to make his declining years the happiest of his life. He died in 1878, at the age of eighty-six years. He never knew what it was to be on a sick-bed, thanks to a healthy

constitution and a clear conscience. His end was peaceful ; he quietly went to sleep, surrounded by those who loved him best—his children. His remains were deposited in Beechwood Cemetery, in this town, by the aid of Huguenot Lodge, No. 46, with Past Grand Master James Jenkinson as Acting Chaplain—an intimate friend of his for over forty years. His children have placed a monument near the grave, which marks the spot where rests a loving father, an upright man, and a Mason—the Brother who, in 1842, subscribed the first dollar to the fund, and the only dollar he had in this world so that it may be said he virtually placed the first stone upon which that magnificent Temple at the corner of Twenty-third street and Sixth avenue has been erected, which, it is hoped may stand for ages to supply the revenue that is to care for the aged, the widow and the fatherless.

While searching among the late Brother Pote's archives, I found the following, and, thinking it might be of interest to the brethren as it was to me, and also as it is the beginning of the great Centennial celebration, I would read the same at our celebration ; it is as follows :

At a quarterly Communication of the Grand Lodge of Massachusetts, at Boston, June 12, 5797, the following record appears, in relation to letters to and from George Washington.

On his retirement from office, the Grand Lodge presented the following address to the President of the United States :

“ The East, the West, and the South of the Grand Lodge of Ancient, Free and Accepted Masons for the Commonwealth of Massachusetts, to their Most Worthy Brother, George Washington.

“ Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services with which you have so long adorned and benefited our common country, and not the last nor least to regret the cessation of them in the public councils of the Union ; your

Brethren of this Grand Lodge embrace the earliest opportunity of greeting you in the calm retirement you have contemplated to yourself.

“ Though as citizens they lose you in the active labors of political life, they hope, as Masons, to find you in the pleasing sphere of fraternal engagement. From the cares of State and the fatigues of public business our institution opens a recess, affording all the relief of tranquility, the harmony of peace, and the refreshment of pleasure. Of these may you partake, in all their purity and satisfaction. And we will assure ourselves that your attachment to this social plan will increase ; and that, under the auspices of your encouragement, assistance and patronage the Craft will attain its highest ornament, perfection and praise. And it is our earnest prayer, that, when your light shall be no more visible in this earthly temple, you may be raised to the All Perfect Lodge above, be seated on the right of the Supreme Architect of the Universe, and receive the Refreshment your Labors have merited.

“ In behalf of the Grand Lodge, we subscribe ourselves, with the highest esteem, your affectionate Brethren,

“ PAUL REVERE, *Grand Master.*

“ ISAIAH THOMAS, *Senior Grand Warden.*

“ JOSEPH LAUGHTON, *Junior Grand Warden.*

“ DANIEL OLIVER, *Grand Secretary.*

“ Boston, March 21, 5797.”

The following answer was received and communicated to the Grand Lodge, June 12, 5797.

“ *To the Grand Lodge of Ancient, Free and Accepted Masons in the Commonwealth of Massachusetts :*

“ BROTHERS : It was not until within these few days that I have been favored by the receipt of your affectionate address, dated in Boston, the 21st of March.

“ For the favorable sentiments you have been pleased

to express on the occasion of my past services, and for the regrets with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

“No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

“In that retirement which declining years induced me to seek, and which repose, to a mind long employed in public concerns, rendered necessary, my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and my attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.

“For the prayer you offered in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of fraternal regard and best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts.

“GEORGE WASHINGTON.”

Central Square Lodge, No. 622, Central Square.

M. W. FRANK R. LAWRENCE,

Grand Master:

DEAR SIR AND BROTHER: Our thanksgiving celebration, held April 24, 1889, was very well attended. The exercises were opened with prayer by Rev. A. E. Knapp, Chaplain of the Lodge, followed by the singing of “Old

Hundred." The Worshipful Master, Dr. N. W. Bates, read the Grand Master's Address. The beautiful song, "Brethren, Arise!" was sung by a quartette of Masons. The Chaplain then delivered a very able and interesting address, relating to the past, present and future of Masonry. The exercises were closed with singing "Let the Hills and Vales Resound."

Fraternally yours,

A. G. BUGBEE, *Secretary*.

Marathon Lodge, No. 438, Marathon.

A Special Thanksgiving Communication of Marathon Lodge, No. 438, was held Wednesday evening, April 24, A. L. 5889, pursuant to encyclical of M. W. Grand Master Frank R. Lawrence, issued March 14, 1889.

Lodge opened in due form on the Third Degree of Masonry, at Lodge-room, at 7 o'clock P. M., all the officers being present.

Marshal T. L. Corwin formed the brethren in procession, and it moved to the M. E. Church, where the following public exercises were observed, to wit :

1. Prayer, by Rev. Bro. O. H. McAnulty.
2. Singing, "Old Hundred."
3. Reading of the Most Worshipful Grand Master's Address to the Lodges, by M. B. Aldrich, Secretary.
4. Singing, under direction of Bro. E. W. Hayes.
5. Address, by Rev. Bro. George Adams, of Athens, Pa.
6. Solo, by Miss Kittie Ray Colvin.
7. Address, by Rev. Bro. O. A. McAnulty, of Oneonta, N. Y.
8. Singing, under the direction of Bro. E. W. Hayes.
9. Benediction, by Rev. Bro. McAnulty.

Procession re-formed, and returned to Lodge-room. Minutes read and Lodge closed in due form.

M. B. ALDRICH, *Secretary*.

PRESS REPORT.

According to previous announcement the members of Marathon Lodge, No. 438, gathered at their Lodge-room last Wednesday evening, and after opening the Lodge were conducted by Marshal T. L. Corwin to the M. E. Church, where they were joined by a large concourse of interested friends.

At precisely 8 o'clock the exercises began, the programme published in our last issue being carried out. The Secretary of the Lodge, Dr. M. B. Aldrich, read the Address of Frank R. Lawrence, Grand Master of Masons in the State of New York.

Rev. George Adams, of Athens, Pa., a Mason of high standing and of great research and information, delivered an address that was both interesting and instructive. He spoke of the great debt that had been over the Fraternity, and expressed his great thankfulness that he had been permitted to live to participate in thanksgiving upon its extinguishment. He then alluded to the reasons aside from this, why Masons had reason for rejoicing. He spoke of the opponents of secret organizations, and the mistaken idea that many had that a secret organization was bad, necessarily. He then took up the traditions of the Order, showing how its origin arose, as a means of combating and overthrowing a secret pagan religious order, which included the priests, aristocracy and the vestal virgins, and who, under the cloak of religious zeal, give way to the most debasing excesses and exacted tribute of the other classes—the mechanics and traders, who, in order to protect themselves banded together in an order which, from the profession in which most of its members engaged, was known as Builders. From this, our present Christian Masonry can trace its origin. Masonry had continued many years, and he left it to the sober judgment of honest people if an institution could survive any great length of time, amid opposition, if it was altogether bad. He further said that it would continue to exist just so long as that which was good in it overshadowed that which was bad, but if the time ever came when its principles were departed from and the bad should exceed the good then it would deserve to pass out of existence. He then directed his remarks to the Fraternity, and pointed out to them the necessity of making their lives true, pure and perfect structures, and gave to them some advice and counsel that could not fail to have its effect. We can only give a feeble synopsis of this address, filled as it was, throughout, with wise counsels and admonition. It was able, learned and

inspiring, and one of the best Masonic addresses we have ever listened to.

Rev. O. H. McAnulty, of Oneonta, began by stating that in Masonry he was like the boy's father, who, the boy said, on being asked if his father was a Christian, "Yes, but he isn't doing much at it now." He was a Mason, and he regretted at this time that he was not a better one, but that he was glad to be present among old friends, and identify himself publicly with the Order. He said that he considered the Fraternity as working side by side with the Church for the betterment of humanity. That Masonry could well be considered as the forerunner of our present Christian religion, and that its primary attributes of belief in Divinity, Fraternity and Liberty, were also fundamental principles of the Church, and formed a common ground upon which they could work in harmony.

Music was furnished by a quartette, with Professor Wood at the organ, and Miss Kittie Ray Colvin sang one of her finest solos, "Water-Cresses."

At the conclusion of the exercises the Fraternity returned to their rooms, where votes of thanks were passed to Bros. Adams and McAnulty for their addresses, to the M. E. Society for their kindness in opening their church, to those who furnished music for the occasion, to Mrs. E. P. Johnson for the contribution of floral decorations, and to those not members of the Fraternity who contributed to the exercises by their presence or other good offices.

The Special Thanksgiving Communication of Marathon Lodge then adjourned.

Eagle Lodge, No. 619, Honeoye.

At a Special Communication of the Lodge, held in accordance with the order of Grand Master Lawrence, to commemorate the extinguishment of the debt of the Grand Lodge, the officers and brothers of the Lodge were in their places at 8 P. M. Lodge opened on Third Degree in due form, and the order of exercises was placed before the Lodge.

The Master opened the Lodge with prayer and read the address of the Grand Master. The Secretary re-

viewed the history of the Lodge, and altogether the meeting was one of great interest.

Fraternally yours,

L. F. WILBUR, *Secretary*.

Morton Lodge, No. 63, Hempstead.

Methodist Episcopal Church, Hempstead.

Presiding Officer, Bro. P. J. A. Harper.

COMMITTEE:

R.:W.:ROBERT A. DAVISON,
 " SAMUEL C. SEAMAN,
 W.:JOSEPH E. FIRTH,
 " BENJAMIN A. HAFF,
 " B. VALENTINE CLOWES,
 BRO. JOHN H. AKLEY,
 " JAMES E. PEARSON,
 " ROBERT SEABURY,
 " R. C. CAMPBELL, .
 " LOTT VAN DEWATER, JR.

PROGRAMME.

Prayer, by Rev. Bro. C. H. Bente.

Singing, "Old Hundred."

Grand Master's Address, read by W.:Charles L. Phipps.

Quartette, "Nearer my God to Thee," by Messrs. Pearson, Starr, Earle, Van DeWater.

Chorus, "The Crusaders."

Solo and Quartette, "Compass and Square."

Address, by Rev. Bro. C. C. Lasby.

Solo and Chorus, "Brethren Arise."

Duet, "O Morning Land," by Miss Lina Clowes, and Miss Lyna Van DeWater.

Singing, "Arlington."

Chorus, "Good-Night."

Singing.

ADDRESS BY THE REV. C. C. LASBY.

I count myself happy to stand here to-night on an occasion of such wide-spread interest to deliver the address of the evening. We are met as Free and Accepted Masons. There is something in the very name that attracts attention. Our renown has gone forth unto the ends of the earth. The blessing of our labors is found in every clime. Let us ask, who are we—whence do we come—why are we here—and how long will we maintain ourselves?

Webster gives the derivation of the term "Mason" as coming from the French term "macon," and that, in turn, derived from the Latin "maceria," which means a wall or inclosure. Others trace back the term still farther, to an original root, signifying a hammer, or pounding; and thus, in the very name "Mason," we have the signification of the Order, which is to hammer, to construct, to build. There has recently been promulgated a new theory of the derivation of our Order—a theory which cannot by any means be ignored by the religious student in any future time. In that strange land where flows the beneficent Nile, whose banks are clothed with beauty; in a land the history of whose people dates back beyond all recorded time, there was, before the columns of Karnak stood in their beauty or the Pyramids had been piled in their vast proportions, a goddess, who was the personification of Truth—and her name was Ma. From this term "Ma" came the Egyptian term "makh," signifying a mason. In that strange old language the word "sen" denotes a brother.

Thus derived, the Ma-sen, or Makh-sen, would be the brother Mason of the Craft, and the Fraternity would be that of "Ma," not only as Masons, but as that of Truth. The Masonic Brotherhood is founded on Truth, as one of its primordial tenets, and "Ma" is Truth. The Entered Apprentice is instructed to be true and trusty, and is consecrated to Truth. While not yielding a full assent to this theory or explanation of the use of the Order and

derivation of its name, we cannot help but hold it confirmatory of the position that hoary age belongs to Free Masonry ; that while marble dressed and builded by the Craft has crumbled into dust, this silent figure stands forth to-day, looking out of the same eyes, uttering the same tones, forming the same mystic signs, as when it lived in buried milleniums. Its lineaments are those of the scarped rock, and the harshness of former tempests finds an echo in its tones, but its system survives the granite structure reared by its hands, and, having blessed the ages of the past, it shall gladden future generations, whose unborn step the ear of faith catches as it falls upon the stairs of time which is to be.

It matters not where our brothers toiled. It may be where to-day in Australia the umbrageous leaves of the forest hide the ruins of cities once full of life. It may be in Central America, where, at a time when Anglo-Saxon was not known, they reared those massive mounds upon which the astonished stars looked down. It may be they toiled in Thebes, or carved in Corinth, or showed the skill and strength which charmed the clear white marble into the Cathedral of Cologne.

They have passed on—but they have left their mark behind them. Unknown to fame are their names as individuals, unknown as that of the coral builder beneath the deep sea waves over which the wind sweeps and the waves sing perpetual dirge. And yet their works live on, and the secret mystic mark that they left upon the silent stone tells of the kinship and the brotherhood of those who toiled and have departed, with those whose feet have trod the same secret way, this hour convened. Their toil is worthy of their fame. Fergusson says truly that architecture is that science which “more distinctly expresses and more clearly records what man felt and did in previous ages than any other study we are acquainted with.” Thus our brothers have recorded in most enduring form the aspirations, the hope, the history of the human race.

They wrote that history in letters of stone, they preserved it in words of mighty structures, and we read to-day the thought possessing their brain.

Thus, out of the dim past, comes our Order, strangely issuing from the land of mist, burdened with the cry of far-off anguish, yet lifting ever the tone of a glad hope, until, standing by its mystic shrine, the devout heart can but repeat the words of the poet :

“ The thoughts that I think seem hoary
And laden with dust and gloom ;
My voice sounds strange, as if echoed
From centuries long in the tomb.

“ Methinks that e'en through my laughter
Oft trembles a strain of dread :
A shivering ghost of laughter
That is loath to rise from the dead.”

In the Middle Ages, the Masonic fraternity emerged into clear light. The term “Free” has been applied to them since about the sixth century of our era, at which time one of the Popes, desirous of availing himself of their wisdom and skill, promulgated an order that all that they possessed should henceforth be free from taxation. To the Church they then devoted their skill, to the Church they gave their sacrificing toil, and by their hands the cathedrals, which are the glory of all Europe and the admiration of the whole world, were reared. Little bands under Wardens going forth and toiling in this land and in that, they built those gems of beauty which seem, indeed, like “frozen songs transfixed in air.”

Only practical Masons were, until some hundred years ago, admitted into the Order. Indeed, I believe the first man to be admitted into the Masonic Fraternity who was not himself an actual mason workman was the antiquary Ashmole, who, in 1646, had this remarkable favor conferred upon him. It was not until after the completion of St. Paul's in London, in the year 1703, that Speculative

Masonry really took its rise. Then Free Masonry was thrown open to all professions—to men of good character and true and loyal—and from thence on the Order has been widening, until, to-day, in the Craft practical Masons are not more numerous than members of other professions.

I liked the tone of the Grand Master's Address, read in our hearing to-night. It had not fallen upon my ear or caught my eye before, but when he spoke of the Golden Age of Free Masonry lying in the future, and not in the past, my heart said a silent "Amen." If there be enduring elements in Masonry it shall outlive all the storms of time; and when at last the heavens shall be rolled together like a scroll, Masons true shall be found in their Lodge-room, fulfilling the principles of this beneficent Order and calmly awaiting the end of all things.

Wherefore is this, my faith in Masonry? I say, first, because Masonry has faith in God. The initiate is taught that his whole trust must be in God. In the silence of the Lodge-room the lesson is inculcated that the first great duty of a Mason is to pay homage upon the Deity, as becometh the creature to the Creator. The very globes that surmount our pedestals speak unto us of the works of the Deity, remind us of His marvelous Wisdom, of His marvelous Strength. Our charts tell us of One who neither slumbers nor sleeps, whose All-Seeing Eye notes our every act, with whom darkness is as the light, and who dwells not in the light alone. Thus ever is it found that Masons have true faith in God.

And let me say, my friends, that this is no small advantage to the world. In this day, when the hand of the atheist would dethrone God—in this day, when the doctrine of the atheist, which corrupts conscience and destroys morality, would undermine all truth and the pillars of society—in this day, it is no small advantage to our homes that there stands so glorious a fraternity, whose knees bow before the Deity, and in whose midst there is

an altar whereat He is worshipped. In this day, when the godless, the avowed atheist, can force his way into the British Parliament without taking the oath akin to that demanded of royalty itself—in this day, when the Board of Education of the city of Paris have stricken the name of God out of their text-books, and do not even permit the name of the Deity to be mentioned in the public schools—revising even the writings of Voltaire for this purpose—in this day, when the Powers of Evil rise up to smite God from His throne, it is no small advantage to have the marshalled Masonry of the world standing like a bulwark against all the assaults of such destructive forces.

And let me call your attention to this fact—that as no man can become a Mason unless he believes in God, so no man can continue a Mason unless he believes in God. Three years ago, in Canada, a man belonging to one of the Lodges came to believe in what is called Agnosticism—he simply did not know whether there was a God or not. Straightway his Lodge expelled him. He appealed to the Grand Master, and the Grand Master sustained the Lodge. The edict has gone forth that no man who changes his views, so that he doubts whether there be a God or not, can continue in good and true standing in the Masonic Order. All hail to an Order that does such reverence to the Deity !

See Mohammedanism, that strange system of religion—why, with all its excesses, does it live and grow ? It has one root of truth in it—that there is one God. Masonry has this truth. Truly, Masonry, as Gerald Massey affirms, is a Monotheism in Polytheism. She sees God everywhere. She studies Him in the workings of Nature—she watches Him in the movement of the stars and in the rotation of seasons. She says :

“ Thy voice is on the rolling air ;
 I hear Thee where the waters run ;
 Thou standest in the rising sun,
 And in the setting Thou art fair ! ”

This is the voice of every true Masonic heart.

Another reason why Masonry shall endure is because she reverences the Word of God. If there be a God shall He not speak unto men? Must man toil on the way of this weary darkened life uncheered by His voice? No; if there be a God whose heart is love, and we, his children, dwell in the chill shadows, He will speak unto us; and Masonry says He has so spoken. In every Lodge-room, wide open lies the Bible. This we are taught, from the beginning, is the only rule and guide of our faith and practice. This is the chart of our faith; this is the guide of our conduct. This Book—this time-honored Bible—finds an asylum and defense in the Masonic Order. All hail an order that takes this Book as the foundation of its faith and the guide in its practice. Said Victor Hugo—not renowned for piety—"Sow the Bible in all the villages of France—place it in every farm-house and hamlet." Whence came that outburst from one of our early patriots—Patrick Henry, when he thrilled the assembly in that Episcopal Church with an outburst which shall thrill men through all time—"Give me liberty or give me death!" It came from his daily study of the Bible. He that knows that chart feels that he is born a free man, for the Great Master is no respecter of persons. They are free, indeed, and equal who are the children of God; and thus are we Free and Accepted Masons in the highest sense, because we accept His word and are governed by its teachings.

Another reason why Masonry shall endure and why its future shall brighten, is to be found in the fact that it points continually to the Messiah. This star that blazes over my head beams not alone in the Church, but in the Masonic Temples as well. Its light cheers the eye and instructs the mind as it points back to the star of Bethlehem. To whom are our Lodges dedicated but to the holy Saints John at Jerusalem—and who, if you please, were these Saints John? Yonder, upon the banks of the rushing Jordan, I see one clad with strange garments. A

wild figure, indeed, he seems, and as around him are gathered a little circle, a sudden brightness gleams in his face, and with extended finger he says: "Behold the Lamb of God that taketh away the sins of the world." John the Baptist pointed unto the Messiah, and he is one of our patron saints. The other one, that strangely tender character, who reclined his head, wearied with questioning and saddened with doubt, upon the Master's own bosom—the beloved disciple—he is the other one unto whom our Lodges are dedicated. And these both point us unto Him that should come. I say not that Masonry is a Christian institution. Far be it from me to arrogate anything to our Order that does not truly belong there. But, like John the Baptist, she stands outside, in the porch of the Temple of Christianity and points to its inner sanctuary and says, "Behold!"

Another cause of the enduringness of Masonry we find in the doctrine of Immortality. Has it ever been your fortune, friend, to attend the solemn conclave—to march beside the Masonic body as they went into God's Acre and laid away a brother in his silent resting-place? Then you know full well the tone of hope with which that strange sad service was mingled. You watched the beautiful performance, as one after another, with "Alas, my brother" the sprig of acacia was dropped into his grave. That sprig of acacia tells our faith in immortality—that we live beyond the grave. Thus we say as we lay our dead away, "'There is life beyond the tomb.'" And because Masonry answers affirmatively the cry of the human soul for a life beyond, and meets the need of the heart bereaved and crushed with sorrow, it shall endure. "Yes, Thou wilt not leave us in the dust."

"Thou madest man, he knows not why,
He thinks he was not made to die—
And Thou hast made him, Thou art just."

Rob the world of this hope of immortality, and what a

sad farce and dark tragedy life becomes. Better far the life of the unknowing animal, who, looking on the stars, questions not regarding them, than to live with man's yearning heart and throbbing brain, longing for reunion with the dead, if so be the grave ends all. Masonry stands amid the gathering gloom and says: "By the strength of the Lion of the Tribe of Judah, the dead shall live again." Beyond that which we see lies the unseen, where they walk with Him for whom they toiled on earth.

"Whither, O whither, with blindfolded eyes,
Down a wild torrent under stormy skies,
A gulf between two dark eternities,
Drifting, do we know where?
Whither, O whither! To a land of light,
A home of loveliness, serene and bright,
Joyfully hastening with steady flight
Our hearts before us there."

Joyfully Masonry stands, in the hope of immortality founded on the teaching of this Word, beside the open grave.

Masonry is benevolent. To-night we are gathered to commemorate the completion of a wonderful project, by which our indigent Masons, their widows and orphans, might be fittingly and becoming cared for. You have heard recited the facts in the case—I need not rehearse them—how about two millions of money have been placed by consecrated hands upon this altar of Charity—how the income of this investment, long as the sun shall shine, will go on blessing and blessing unborn generations.

It is sometimes alleged by ignorant or unthinking persons that the Masonic Order is too clannish—that it is alone caring for its own selfish purposes and aims. Men and women of Hempstead, let me ask you to-night—you know the Masonic fraternity as they sit before you—you know them as they gather from time to time in their Hall of Assembly—are not these the men to whom you go if you have a tale of woe to rehearse, or a case in need

of help to present? Is there need of protection to your homes—whose pocket opens with liberal contributions to build your beautiful engine-houses? Is there a case of dire distress—who responds more quickly than they who belong to this Mystic Craft? No, first and foremost, Masons teach that they must help all mankind—that they have charity and help for every needy son of Adam. Thus we are linked by every tie of misery to every abject one whom we may meet along the pathway of life. Unto all men is the charity of the members of this Order extended; yet particularly, it is true, unto those of our own Fraternity, and rightly. You who impeach Masonry because she cares for her own, what then would you do with Paul who bids us to “Do good unto all men, especially unto them who are of the household of faith”? If especially unto them in the church, why not especially unto them of our Craft? While we do help all needy cases to the extent of our ability, we do love and help our own more tenderly—just as you help your own relative more readily and with greater self-sacrifice than you would show toward a stranger. We are too weak to bear all the weight of the world. We are too poor to relieve all its necessities. We must circumscribe ourselves. You cannot go forth and relieve all wants. You must choose intelligently which you shall relieve, and in that choice every man standeth or falleth to his own master. And so, the Masonic Order, blessing all, stands by its peculiar own. Oh, what a pillar of strength has it been to the poor, crushed bowed man of business, to the stricken laborer as he lay helpless! You do not know, who stand outside, the strength of this bond. Speak respectfully of it, at least. For where you do not clearly know, you certainly ought not to uncharitably judge.

Did time afford, instance after instance could be recited of the marvelous work of this Order in its benevolence. Take just one instance: Out in one of our distant Territories there settled a man who had but little of this world's

goods, but of strong arm, hardy frame, hopeful spirit, and heart loyal to Masonry, with his little family of wife and one child. He had reached his homestead, had taken his oath of allegiance to this Government and had begun the task of accumulating a little property to care for himself and family in old age and future need. Suddenly, the hand of Death was laid upon him. Distant for miles they were, but five brother Masons came and watched over him until he died. They raised money and laid him away, burying him in the ever-green hope of immortality. They raised money and forwarded the wife and child to New York City, where other kind hands received them. They reached the city at eleven o'clock and found their tickets already purchased for them, and went forth to their old home in Europe, blessing through their tears the brotherly hands that had covered so softly the form they loved so well and sped them on their way rejoicing. It is only one of thousands of such instances performed the world over, in which this Order continually manifests its benevolence. The Local Board of New York City spends annually thousands of dollars in caring for just such needy cases.

A few years ago there swept over Carthage, in this State, a fire by which twenty-eight members of the Lodge in that village were rendered homeless. Scarcely had the news flashed over the wires when responses came and four thousand dollars dropped down in their hands to provide for their necessities. This is one phase of the practical work of this Order—and standing thus by one another, moving forward shoulder to shoulder, step by step, it shall overcome all obstacles. The dark clouds are vanishing, and all the people are rising up to call the Order blessed; for he that doeth the works of the Incarnate God, he is not only accepted of Him, but is also honored by his fellow-men.

I should like, indeed, did I not weary your patience, to point out some other benefits, not dwelling longer upon

this chosen thought of the evening—how even the Christian Church itself is benefited by the Masonic Order. You are not unaware of the remarkable and delightful change that has come over the theological thought of the world in the past one hundred or two hundred years. One hundred years ago Presbyterian and Methodist were continually quarrelling and Episcopalians at war with all others. What has been the mollifying influence? I ascribe not virtue unto our Order alone, but this I say : that when a man from this Church, and another man from that Church met in the Lodge-room—when they bowed together in the simple form of Masonic worship—it did much to smooth the asperity of theological debate—it did much to remove the bitterness of denominational quarrel ; and out from the Masonic Hall as a religious center there has gone forth a softening influence which has, in no small measure, brought to the Christian Church the peace which she enjoys this day. The Masonic Order also harmonizes society in other ways. It exhibits “ How good and pleasant a thing it is for brethren to dwell together in unity.” The clamor of a political excitement sweeps over the country. The clash of harsh voices is heard outside, but in the silence of the Lodge-room every turbulent passion is stilled and they of opposing political faith look into each other’s eyes as brethren indeed. The mollifying influence that moves out from this Order can scarcely be measured. At this glad time, as we stand here to-night upon the very eve of the Centennial of our existence as a nation, we remember full well that the first President of the United States bowed at the Masonic altar and met at the Masonic Lodge. The soul of Washington ascended from the Lodge-room as truly as from the Christian church. Patriots are bred there as well as those who lift the burden of their fellow-men. Every good impulse in behalf of humanity finds impetus from the existence of Free Masonry.

We are secret, you say. Why not make ourselves

known to all the world? Are you intelligent? Do you care to tell all your family secrets in public? Why do you draw your blinds at night and spend a little time in private seclusion with your husband and children? Why the secrecy of every family—why the secrecy of every life? Beneficent ends must work out silently; and it is only an impertinent curiosity that scoffs at us because we choose to associate together in secret. The world has only a right to demand “Are your fruits good?” and these being good, it ought to say, “All hail, workers in the Master’s vineyard.”

Silently as the sun as he lifts himself in the East and chases the gloom of the night, shedding overhead, upon lordly palace and the home of humbler pretense, his cheering light gladdening and blessing all; noiselessly as the dew which descends at eventide, refreshing tree and herb alike does Free Masonry move forth to gladden and enlighten all—the dew of her charity descending upon the needy all over our land, but chiefly resting upon those who are of the Fraternity.

Thus, to-night we assemble, not ashamed of our faith, proud of our badges, true to God, loyal to our fellow-men, firmly loyal to ourselves as becometh men and Masons. We bid you all who are laboring in your other ways “God speed,” and simply ask a like glad hail from you, leaving it to the Great Master Architect to determine which hath builded best.

Cambridge Valley Lodge, No. 481, Cambridge.

R.·W.·EDWARD M. L. EHLERS,

Grand Secretary :

I inclose you programme of Jubilee entertainment, given at Masonic Lodge-rooms, April 24, 1889, Cambridge Valley Lodge, No. 481.

Hoping it will reach you in time, I am

Fraternally yours,

DE WITT C. BROWNELL.

PROGRAMME.

Opening, Short History of the Hall and Asylum, by W.:D. E. Whitcomb.

"Old Hundred," by the Audience.

Prayer, by Rev. Bro. Joseph Zwiful.

Solo, "I am the Merry Postilion," by Mrs. Ella Copeland.

Encyclical Letter, by the Master.

Duet, "How Dear to me the Hour," by Rev. Bro. Zwiful and Mrs. Copeland.

Recitation, "Through Death to Life," Mrs. De Witt C. Brownell.

Thirty minutes speech on "Masonry," by Rev. Bro. Joseph Zwiful.

Duet, "Minute Gun at Sea," by Rev. Bro. Zwiful and Will Hoyt.

Refreshments.

De Ruyter Lodge, No. 692, De Ruyter.

R.:W.: EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO.: On arriving home from Grand Lodge, I found that there had been no report forwarded of the Jubilee meeting, ordered by the Most Worshipful Grand Master. I would say, that at the hour appointed by Grand Master, De Ruyter Lodge, No. 692, convened at their rooms in Masonic Hall, De Ruyter, and held exercises according to the recommendations of Grand Master. Lodge was opened in due form, singing the doxology, prayer, and reading of the Grand Master's Address to Lodges, and remarks by brothers ; after which Lodge closed in due form.

Yours fraternally,

G. S. MASON, *Master.*

Hiram Lodge, No. 144, Fulton.

Proceedings of Thanksgiving exercises of Hiram Lodge, No. 144, held Wednesday evening, April 24, 1889.

The Lodge met in their rooms and marched in a body to Stevens Opera House, where a public meeting was held.

The meeting was called to order by W. : Thomas Ferris, Master, who stated the object of the meeting in a few remarks.

PROGRAMME OF EXERCISES

Prayer, by Rev. J. C. Breaker, Chaplain.

Singing, "Old Hundred," by Quartette and Audience.

Reading of Grand Master's Address, by Bro. N. N. Stranahan.

Singing, by selected Quartette.

Address, by Rev. J. C. Breaker.

Singing, "Kellar's American Hymn," by Quartette.

Address, by Rev. B. Bruning.

Singing, "My Country 'tis of Thee," by Quartette and Audience.

Benediction, by Rev. B. Bruning.

JAMES STEVENS, *Secretary*.

Star Lodge, No. 670, Petersburg.

R. : W. : EDWARD M. L. EHLERS,

Grand Secretary :

DEAR SIR AND BRO. : I would say, that the order of the Grand Master of the State of New York for all Lodges of said State to hold a Thanksgiving meeting in each Lodge, and programme of exercises was read in open Lodge, according to the Grand Master's order, and to be held on the 24th of April, 1889. I would say, that when the time came it was a terrible bad time to get round, as the roads were extremely bad, and there were quite a number among our brethren that had sickness in their families, so they could not attend ; and also our much-esteemed brother Treasurer was dead, and the Lodge was in mourning ; so there was some of the members that did not feel like going to any meeting. The result was, that our Worshipful Master, Junior Warden

and Secretary were all that came out, and I had to go three miles on foot, as it was not fit to go with a horse. We could not open the Lodge, as we had no key, therefore we could not get into the Lodge-room. I plead guilty of not holding exercises in the Lodge, as requested, and I ask in behalf of the brethren of Star Lodge, No. 670, of Petersburg, N. Y., to be forgiven, and will try, to the best of our ability, to do better in the future. Please forgive us this once, and oblige

Yours fraternally, etc.,

ARNOLD C. GREENE, *Secretary*.

Caneadea Lodge, No. 357, Caneadea.

Special Communication of Caneadea Lodge, No. 357, held at their rooms, April 24, 1889, A. L. 5889. Lodge opened in due form on the Third Degree in Masonry.

Officers present: C. F. Bigelow, W. M.; J. L. Jackson, S. W.; A. H. Lyman, J. W. and Secretary *pro tem.*; F. L. Davis, S. D.; Luke G. Johnson, J. D.; F. R. Westbrook, Tyler *pro tem.*

There being no business, the Lodge adjourned to the M. E. Church, where the following programme was rendered, in pursuance of the proclamation of Grand Master Lawrence :

Prayer, by Rev. George Hancock.

Singing, "Old Hundred," by the Choir.

Reading Address of M.:W.:Frank R. Lawrence, Grand Master, by W.:C. F. Bigelow, Master.

Singing, "Brethren Arise," by H. C. Klicker.

Oration, by Rev. J. H. Canfield.

Singing, by C. R. Beebe.

Address, by A. H. Lyman.

Singing, by John Severance.

Benediction, by Rev. George Hancock.

A. H. LYMAN, *Secretary pro tem.*

Remsen Lodge, No. 677, Trenton.

Order of exercises commemorative services by the Masons of Trenton, of the payment of the indebtedness of the Masonic Hall and Asylum Fund, pursuant to the encyclical of Frank R. Lawrence, Grand Master, under date of March 14, 1889, Remsen Lodge, No. 677, met at the Lodge-room, at 7:30 P. M., on April 24, 1889, and the Lodge was opened in due form, with L. G. Wauful, W. M.; H. A. Pride, S. W.; Henry Williams, J. W.; G. W. Williams, Acting Secretary; Daniel French, Acting Treasurer; C. B. Watkins, Acting S. D.; Robert H. Lamb, J. D.; H. Watchers, Tyler, when the following exercises were observed:

1. Prayer, by L. Swartwout.
2. Singing, "Old Hundred."
3. Reading Grand Master's Address, by W.:L. G. Wauful.
4. Address, "Object and Teachings of Masonry," by R.:W.: Reese G. Williams.
5. Music.

Lodge closed on the Third Degree in Masonry in due and ancient form.

GEORGE W. JONES,
Secretary.

Walton Lodge, No. 559, Walton,

Observed the general Jubilee, in accordance with the recommendation of the Grand Master. A Special Communication was called for the occasion. The Grand Master's address was read by the Master, and the evening was passed in listening to addresses made by the officers of the Lodge and other brethren. The attendance was confined to members of the Order, no outside invitations having been issued.

Advance Lodge, No. 635, Astoria.

R. W. EDWARD M. L. EHLERS,
Grand Secretary :

I herewith submit a synopsis of the Jubilee entertainment held by Advance Lodge, pursuant to the edict issued by the Most Worshipful Grand Master.

The purport of the entertainment was placed in charge of the Standing Committee of our Lodge, who caused the following circular to be sent to each member :

“ Agreeable to a request of the Grand Master of Masons in the State of New York, that each Lodge should hold a Jubilee service, to render heartfelt thanks to the Great Architect of the Universe for the freedom from debt of the Hall and Asylum Fund, your Standing Committee, to whom the matter was referred, have arranged for appropriate services to be held in the Lodge-rooms, on Wednesday evening, April 24, 1889, commencing at 8 o'clock, to which you are cordially and fraternally invited.
STANDING COMMITTEE.”

A large gathering of the members of the Lodge and their lady friends met at the appointed time in the Lodge-room, which had been handsomely decorated with red, white and blue bunting. As a token of the intimacy which exists between the zeal, purity and friendship of our Masonic institution with our glorious nation, which was about celebrating its Centennial Jubilee, all present were supplied with a ribbon badge as a memorial of the occasion.

W. E. J. Knauer, Master, in a brief address explained the object of our gathering, and read the letter sent him for the occasion by the Grand Master. The services being formally opened, prayer was offered by Acting Chaplain W. John E. Oloff, followed by singing “ Old Hundred.” W. G. Mortimer, S. W., at the request of the Worshipful Master, narrated the origin and conception of the Hall and Asylum Fund by its founder, his grand-

father, R. : W. : James Herring, at that time Secretary of the Grand Lodge of the State of New York.

The occasion was further made memorable by clever recitations from the children of Visiting Brother Striker, of Excelsior Lodge ; by singing of Bro. Alexander Williams, and organ playing of Miss Emma, daughter of Bro. Benjamin Moore, and other pleasing reminiscences. After which we adjourned to the Banquet Hall, and thus was brought to a close an enjoyable and memorable evening.

Fraternally yours,

E. M. WHITNEY,
Secretary.

Masonic Hall, Binghamton.

In pursuance of the resolution of the Grand Lodge, and recommendation of Most Worshipful Frank R. Lawrence, Grand Master, the brethren of Binghamton Lodge, No. 177, and Otseningo Lodge, No. 435, of Binghamton, assembled, with their wives and friends, at Masonic Hall, Wednesday evening, April 24, 1889, to express their thankfulness for the payment of the Hall and Asylum debt. R. : W. : Horace E. Allen, District Deputy Grand Master of the Eighteenth District, presiding, and W. : W. W. Babcock, Secretary:

The exercises were as follows.

1. Prayer, by Rev. Bro. G. M. Colville.
2. Singing, "Old Hundred," by the Audience.
3. Reading Address from M. : W. : Frank R. Lawrence, Grand Master.
4. Singing, "All Hail to the Morning that Bids us Rejoice," by Otseningo Lodge Choir.
5. Address, by R. : W. : H. E. Allen.
6. Singing, "Welcome Brothers, Hear the Gavel," by the Audience.
7. Address, by Rev. Bro. G. M. Colville.

8. Singing, "The Earth is the Lord's and the Fullness Thereof;" by the Choir.
9. Remarks, by venerable Bro. Welch.
10. Music—Organ.
11. History of the Payments of the Debt in the Eighteenth Masonic District, by R.:W.:H. E. Allen.
12. Short remarks, by W.:George H. Bishop, W.:W. W. Babcock, Bro. Dudley T. Finch and Bro. Eli S. Meeker.
13. Voluntary—Organ and Choir.
14. Address, by Rev. Bro. Manley S. Hard.
15. Singing, Ode, "We Meet upon the Level," by the Audience.
16. Benediction, by Rev. Bro. M. S. Hard.

The occasion was one of delight and profit to the large number who participated, and will long be remembered by all.

Fairport Lodge, No. 476, Fairport.

R.:W.:EDWARD M. L. EHLERS,
Grand Secretary:

DEAR SIR AND BRO.: Please find inclosed a copy of the programme given by our Lodge, April 24, 1889, in commemoration of the payment of the debt.

Fraternally yours,

E. C. SNOW, *Secretary.*

PROGRAMME.

Music, Organ Voluntary, by A. B. Newman.

Music, "Masonic Doxology," by the Lodge.

Prayer, by G. W. Green, Chaplain.

Quartette, "Gently, Lord, O Gently Lead Us," by Messrs. Snow, Mulliner, Dixon and Peacock.

Reading Grand Master's Address, by W.:A. W. Palmer, Master.

Address, by Rev. G. T. Boutilier.

Quartette, "Masonic Auld Lang Syne," by Messrs. Snow, Mulliner, Dixon and Peacock.

Paper, "Records of Fairport Lodge, by C. C. Moore.
 Paper, "As we Paint Them," by Mrs. L. H. Powers.
 Solo, "The New Kingdom," by Mrs. J. H. Snow.
 Selection, "Wearing the Jewels," by Mrs. C. C. Moore.
 Music, "America," by the Lodge.

Standard Lodge, No. 711, Monroe.

R. : W. : EDWARD M. L. EHLERS,
Grand Secretary :

DEAR SIR AND BRO.: The members of Standard Lodge, No. 711, celebrated the Jubilee on April 24th by repairing to the public hall of Monroe, where the Grand Master's address was read, after which an address was delivered by the Rev. Bro. Warren Hatheway of Ark Lodge, No. 33, of Geneva, N. Y. We were then entertained with singing and music, and, at about 10 o'clock, we, with about two hundred invited guests, sat down to a bountiful supper. The occasion was enjoyed by all, and was highly spoken of by our guests.

Yours fraternally,

STEPHEN B. HEATON,
Committee.

Lafargeville Lodge, No. 171, Lafargeville.

PROGRAMME.

7 TO 8 O'CLOCK.

Social Visit.

8 O'CLOCK.

Prayer, by Chaplain.

Singing, Opening Ode and Chorus.

Reading of Address of the Grand Master, by H. B. Potter.

Singing, by the Choir.

Address, by B. J. Strough.

Music, by the Choir.

Address, by W. F. Ford.

Music, by the Choir.

Address, by N. Goodrich.

Music, by the Choir.

Address, by Rev. A. Maynard.

Music, by the Choir.

Benediction.

COLONEL EHLERS : The above programme carried out in full—a large attendance.

B. J. STROUGH.

Cautious Lodge, No. 726, Georgetown.

ADDRESS BY REV. L. M. GATES,

Chaplain of Cautious Lodge, No. 726, delivered in the First Baptist Church, Georgetown, N. Y., April 24, 1889.

WORSHIPFUL MASTER, BRETHREN OF THE FRATERNITY, LADIES AND GENTLEMEN : It affords me great pleasure to participate in these exercises and express thanksgiving to the God of all favor that the Free Masons of the Empire State, through His blessing, are privileged to hold such services as these. The Grand Master's address, recently read in our hearing, has shown how abundant are our reasons for rejoicing. And, instead of again going over the ground, I have taken it upon myself to meet some of the objections usually urged against Masonry as an institution. I am aware that many conscientious persons are greatly prejudiced against the Order, and really believe all connected with it are bad men, banded together for some questionable object. If I can disabuse the mind of any of such prejudices, I shall be conferring a favor upon them. I shall not attempt to defend Masonry, for it would be as a candle attempting to defend the sun. It needs no defense.

In order to get the most serious objections I could, I wrote to one whom I knew to be strongly opposed to the

"Ancient and Honorable Institution," asking him to write and send me his objections. He complied with my request. The objections I shall attempt to meet, therefore, are not some manufactured by myself to be used on this occasion, but the very strongest that a conscientious Christian man has to offer. I shall endeavor to be as candid and sincere in my replies as the objector evidently is in his objections.

Objection 1. Our friend says: "I object to Free Masonry, first, on account of its principle of secrecy." He then says that "such a method of carrying on a good thing is not needed, and since it is a method usually resorted to by rogues and swindlers, people have a right to be suspicious of it or any cause which they are asked to believe in, and which, yet, is unwilling to disclose itself to them in all its workings." To climax the objection, he tells us "the world's greatest teacher had no need of such a method;" quoting in defense of the statement the words of Christ to the High Priest, "In secret have I said nothing."

One cannot but admire the ingenuity of the objection. It is as strong, probably, as it could be made. But, then, it is plain that he has forgotten how frequently the Master said, "See thou tell no man." How Christ "withdrew and walked no more openly in Galilee." How, with the three composing His body-guard, He repaired to Hermon's top for transfiguration. How Peter, James, John and Andrew formed a private company to whom He revealed the secret of Jerusalem's destruction, His second coming, and the end of the world. How He taught that He would manifest Himself unto His disciples as He did not unto the rest of the world. And did He not enjoin secret prayer?

It may be true that He "had no need" of secrets, and that in teaching and ministries He wrought openly; but, that He did command secrecy upon His followers and granted to some of them visions they were not to reveal

until after His resurrection, no man familiar with His life will deny.

If one has a right to be suspicious of everything failing to disclose itself in all its operations, why then one must be suspicious of Nature. For she works, and works only in secret. You see the effects, but not the operations. Who has seen the grass grow? or observed the mechanism of the tree as it reaches out through root and rootlets, lifting from the ground to its loftiest bough the nourishment Mother Earth has to give? When you lift grass or tree from the ground to observe their operations, you stop their work and accomplish their death. And who has entered into the secret of gravitation, by which our world and the vast systems of the heavenly bodies are held in place and at work?

And then (I say it reverently, perhaps more so since taught in the Lodge to reverence His name)—then one must be suspicious of God. For, as we sometimes sing—

“ God moves in a mysterious way,
His wonders to perform.”

The Psalmist says: “Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known.”

The great problems of our existence are sealed up in His treasures, and when men question concerning them, for answer they receive: “He has revealed all that is necessary.” “It is not for you to know the times and seasons which the Father has put in His own power.” “The secret of the Lord is with them (and they only) who fear Him.” And who shall question the truth when the inspired penman tells us, “It is the glory of God to conceal a thing.”

The Holy Spirit's work in regeneration is a secret work. “The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth ; so is every one that is born of the Spirit."

Therefore, if you do away with all secret operations you do away with Nature—with all 'spiritual experience—with God.

And he who urges this objection must forget that the secrets of the family circle bind it together the more strongly, and only serve to endear the members to each other. Such are the secrets of Masonry. They bind us together in a common brotherhood and insure us against imposition from the uninitiated.

Objection 2. His second objection is against "the oaths with which its members pledge themselves to fidelity to the Fraternity." This objection is based upon Matt. 5: 33-37. There is evidently a mistaken idea of the meaning of these verses, in the mind of the objector. They refer to false swearing or to the taking of oaths thoughtlessly.

Let me read you the exposition of this passage by Dr. John A. Broadus, in his Commentary on Matthew's Gospel—one of the very best works extant :

"The command not to swear falsely was a great restriction upon the familiar use of oaths ; Jesus does not abrogate that command but goes farther in the same direction. Yet as the prohibition of anger and of killing is not to be taken without any exception, it being lawful to kill and to be angry, upon sufficient occasion (see on v. 22), so we might conclude by parity of reasoning must be the case here. And accordingly we find our Lord Himself consenting to speak when formally put upon oath before the Supreme Court (see on 26:63) ; and the Apostle Paul repeatedly using, where there was special occasion, such expressions as : 'God is my witness,' 'I call God for a witness upon my soul,' 'Before God I lie not,' (Rom. 1:9 ; 2 Cor. 1:23 ; Rev. ver. Gal. 1:20), which are strong oaths ; and the angel in Rev. 10:6, swearing a very solemn oath. So in the O. T., men being accustomed to swear 'As Jehovah liveth,' God himself is said to swear, 'As I live' (Ezek. 33:11) ; and the Epistle to the Hebrews appeals to God's oath 'by myself,' (Gen. 22:16), as given to strengthen our confidence in the faithfulness

of his promise (Heb. 6:13). An oath, therefore, is not inherently and necessarily wrong, and there are occasions which justify its use, as in judicial proceedings (our Lord's example), and where some very solemn asseveration in speech or writing is required by the circumstances. (Paul's example.) But as anger, even when legitimate, is in danger of becoming sinful, so with oaths, which are often administered in courts of justice with such irreverence as to be highly sinful, and which in individual assertions or promises ought to be confined to very rare and solemn occasions, and to be used, as the apostle does, in the most reverential spirit."

All organizations impose certain obligations upon their members. Churches, by covenant and creed, bind their number to certain things, and upon violation of these obligations the members become subject to discipline. To attempt to justify this practice and not the other by saying that the oath in the one case is not so great as in the other, would be like trying to justify a liar or a thief because he only told little lies or stole small articles.

I once had to deal with a man in my congregation on this very point. He knew as much about the obligations of Masonry as he does about the inhabitants of Neptune (if there be any), but he thought himself well informed. And haven't you noticed that the more ignorant a man is of the Order the more he thinks he knows of it? He told me I ought not to forswear myself—that I had done wrong in taking such oaths as I had, etc. I asked him if he was not a Granger. "Oh, yes!" "Did not you obligate yourself to secrecy when you joined?" "Ya-as," he reluctantly replied. "Were not some of the secrets—in fact, the more important of them—made known after taking your oath?" "Yes." "Then did not you forswear yourself?" "Oh, well—you know the Grange isn't Masonry, and—and your oaths are worse—and older. The Grange is a modern institution, and isn't so bad, you know."

It reminds me of one of Gough's stories. A teacher inquired of a big, lubberly boy of fourteen: "Who made

you?" "I don't know." "Don't know? You ought to be ashamed of yourself; why, there's little Dickey Tilton; he can tell I dare say, and he is but three years old. Come here, Dickey; who made you?" "Dod," lisped the child. "There," said the teacher, triumphantly, "I knew he would remember." "Well, he oughter," said the big boy, "'tain't but a little while since he was made."

And so, if the Grange does compel a man to forswear himself it isn't so bad as Masonry, because it "'tain't but a little while since it was made."

But how about the marriage institution? That was instituted before Masonry, hence it must be wrong for a man to pledge himself to fidelity to the woman he takes as his wife. Would he say that? No. Yet there is as much sense in the one as in the other.

Objection 3. But his greatest objection to Free Masonry is what he terms "Its anti-Christian character." This objection is subdivided into three parts. He says, first: "Free Masonry was not created, is not prescribed, nor recognized in any way by Jesus Christ or the apostles."

Here he seems to think he is upon strong ground and has us hip and thigh. In his imagination he sees a weak spot—a big one; he draws back, strikes with all his might, and hits—AIR. The truth is, Masonry does not, never has, nor ever will claim to be a Christian institution. Did not the Grand Master in his address speak of it as "a human institution"? But though it may be that, it does not necessarily follow that it is a bad institution. If we were to reason in that way, every organization in the world, except the Christian Church, might be proven bad. If we are to approve only of such institutions as are created and prescribed by Jesus Christ, then we must condemn Sunday-schools, temperance societies, all educational and philanthropic organizations, and go back into the rude, unorganized eras of early history. As for those nearest the Christ, his forerunner,

John the Baptist was undoubtedly a Mason, and there are reasons for believing that John the Evangelist was also.

There is no basis, then, for this objection. It objects to something which we do not affirm, and affirms what cannot be proven.

The next division of his third objection is : "The Order is not distinctively Christian in its teachings." No. Neither are our public schools, academies, colleges and seminaries. But because the educational institutions of our country are not distinctively Christian, shall we therefore oppose them ? Does it follow that they are not useful and desirable ? Our objector evidently saw his error on this point, for he adds : "The inculcation of moral and charitable principles there may be," though he qualifies his admission by saying, "But it is for selfish and worldly reasons." In regard to this last clause, I want to say that he takes too much upon him when he questions one's motives in teaching "moral and charitable principles." Is a man apt to make sacrifices for the sake of teaching such principles unless he delights in them ? And if he delights in them it must be because he has a "moral and charitable" inclination of mind. He admits that the Order may be moral and charitable in its teachings, and so far admits all that we claim in regard to our preceptive character. The Monitor tells us, and all who will may read : "Masonry is a system of morality veiled in allegory."

But what is there about moral and charitable principles that are objectionable ? I have always supposed that morality and charity were commendable. If a man is better and more to be thought of because he is immoral and uncharitable, why then it would be well to let Masonry die. But none of us believe that a vicious man is more to be respected than a virtuous man. The inculcation, in whatever name and form, of moral and charitable teaching makes men better in every way. And that is

one of the objects of Free Masonry. Thus the objection is without force, for he admits all that we claim in regard to our teaching, and beyond that his objection does not reach.

In his third division, he finally says: "Masonry is anti-Christian in its tendencies. It leads men to trust in themselves rather than in Christ. They seem somehow to depend on their own merits instead of on the merits of Christ." Now, if this be true, no other objection is necessary; for, as he well says in the language of Scripture: "There is none other name under heaven, given among men, whereby we must be saved."

Now I cannot—and I trust my life among you has been such as to merit your confidence—I cannot see why Masonry should, nor where it does, lead men away from Christ. The Holy Bible is "given as a rule and guide for our faith and practice through life," and surely all its teachings center in the Nazarene. It may have had that effect upon some; but I am persuaded that, if any man fails to receive Christ who is a Mason, he would not have accepted him had he not been a Mason. Do no men reject Christ, except Free Masons? In order to make valid this objection, it must be shown that all except Masons are Christians, and also that the members of the Order who fail to believe in Christ would have accepted him had they not joined the Fraternity. Our objector should remember that the men are numerous, who, being neither Mason nor Christian, yet trust to their own merits, and claim that they are just as good as others.

But, suppose that in a few instances the teachings of the Order have been perverted from their original purpose, is that sufficient reason for abolishing the whole system? Because, in a few instances, the hand has been used to take the life of a fellow-creature, shall we therefore deprive all men of their hands? Because some foolish or insane person has jumped from a bridge into a stream to drown, shall we therefore tear down all bridges, and dry

up all streams? Because some people have become insane on religious matters, shall we abolish all religions? To my mind, the admissions of the former objection destroys the force of this, for everything that improves men in character brings them nearer to Christ. What did the Saviour say to the moral man who came to him? Was it not: "Thou art not far from the kingdom of God"? And what did Jesus say to the disciples when they came to him, saying, "Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us"? Did not the Master reply: "Forbid him not, for he that is not against me is on my part"? Masonry is not opposed to Christ, either in its teachings or its influence. So far as I am concerned, I could wish that every true Christian man was a Mason and every true Mason a Christian, for I am sure that both would be greatly benefited.

In conclusion let me say, if you do not wish to become a Mason, let them alone. Do not bring forward objections against them that are without foundation. And, again, do not pick out its most inconsistent member and hold him up as an example of what Masonry does. He is bad, if bad he is, in spite of the excellent instruction and helpful influences Masonry has afforded him, and he would doubtless have been far worse without them. I believe Masonry has a right, by reason of its objects and its fruits, to live. It does not and will not attempt to supersede the Church of Christ. Its deep humanity, broad charities and tender sympathies find their deepest satisfaction when man's burdens are lifted, his woes lessened, his life brightened.

I believe in the Church of Christ with all my heart, and say, Flow on, thou blessed stream, till every land is reached and every nation drinks of thy life-giving waters. I love the Christ who died for me. Calvary's victim holds my warmest love. Upon His altar I lay the powers which He has given me. My days are His. Were I

thousand times that I am, all should be laid at the Crucified's feet. But notwithstanding this, I have an interest in Masonry. I not only believe in its principles, but also that a man is better, broader, nobler for being connected with it. And I believe, as the Grand Master said in his address "The golden age of Masonry is not behind us ; it lies before."

" Speed on, then, faithful brothers! Speed!

And blessings with you go ;
Still aid the widow in her need,
The orphan in her woe.

" Still by the heart-sick stranger's side,
With words of kindness stay,
And bid the deep and troubled tide
Of sorrow pass away.

" Ye generous band ! Long may you stand,
The graybeard and the youth ;
Shoulder to shoulder, hand to hand,
In HONOR, VIRTUE, TRUTH."

Cortlandville Lodge, No. 470, Cortland.

PROGRAMME.

1. Music, " Old Hundred."
2. Prayer, by Rev. Mr. Stull.
3. Duo, " O, Salutaris," by C. F. Brown and M. D. Murphy, Jr.
4. Reading of Grand Master's Address, by W. George S. Sands, Master,
5. Solo, " The Garden of Sleep," by Mrs. L. S. Crandall.
6. " Masonry and the Church," by Rev. Mr. Mitchell.
7. Trio, " Stars of the Night Shine O'er Us," by Mrs. L. S. Crandall, Messrs. C. F. Brown and M. D. Murphy, Jr.
8. Recitation, " The Blacksmith's Story," by Miss Minnie Fairchild.
9. Address, by R. W. H. T. Dana.
10. Music, " The Star Spangled Banner."
11. Benediction.

COMMITTEE OF ARRANGEMENTS.

R.:W.:H. T. DANA,
 W.:GEORGE S. SANDS, Master,
 W.:J. W. SUGGETT,
 " H. O. JEWETT,
 " OLIVER HITCHCOCK,
 " S. S. KNOX,
 " M. A. RICE,
 " W. W. GALE,
 BRO. E. D. MALLERY,
 " GEORGE L. WARREN,
 " ROBERT BUSHBY.

PRESS REPORT.

Cortlandville Lodge, No. 470, in common with all the other Masonic Lodges of the State, held public commemoration exercises at the Lodge-room on Wednesday evening last, in celebration of the completion of the payment of the debt of the Masonic Hall and Asylum Fund.

The duo, solo and trio were most excellently rendered and heartily applauded. Miss Abbie Crandall played the accompaniment for the solo, and Mr. F. R. Miller presided at the organ during the rest of the musical exercises. W.:George S. Sands Master, welcomed the audience in a few graceful words, stating the object of the exercises, expressing the thankfulness of the Masonic Fraternity over the establishment of a great charity, full of rich promise for the future, and assuring all to whom he spoke that their presence on this occasion would ever be held in grateful remembrance by the Craft.

Rev. Mr. Mitchell, of the Universalist Church, in his remarks on "Masonry and the Church" referred to the antagonism to the Craft which had formerly existed among many clergymen and church members, but which he believed was passing away. There had been a feeling that Masonry was antagonistic to Christianity. French Masons, who are said to have repudiated the name of God in their Lodges, and some individual Masons have given support to this idea. Church people do not understand Masonry, and individual Masons themselves sometimes do not, and thereby antagonize the Churches. But there is really nothing in Masonry which is in conflict with the Church. There is as much of the Bible and of Christ-

ianity in Masonry as in any other Order, if not more. As a Christian minister he had himself received insight into the Bible in a Masonic Lodge. The Church and the Lodge have the same objects and ends in view. He had labored sometimes with persons attending his Church to lead them to join it but without success, yet these same men, strange to say, would be earnest to join a Lodge, giving as their reason for not joining the Church their abhorrence of forms, whereas in joining a Masonic Lodge they will submit to more forms than if they should join every Church in Cortland County. He had sometimes thought that but for the Lodge some men would remain practically pagans. Organizations must be judged by their fruits, and by this test Masonry can well abide. We have helped this man and that in sickness and distress ; we have provided for this family and that ; and done good deeds in various directions. We point to the Masonic Temple, producing a great income to be devoted to the building and maintenance of an asylum for the good of the suffering members of our Order. We cannot justly be criticised when we refer to such fruits. We have the right to demand and exact the love and respect of our fellow-citizens.

Miss Fairchild's recitation, " The Blacksmith's Story," was a very dramatic and effective selection, and was delivered with an appropriateness, vividness and force which commanded the closest attention of her hearers. It was warmly applauded and highly complimented.

R.:W.:H. T. Dana's address was as follows :

" The hand of the Lord hath wrought this." Notable events in the history of the world have been accomplished under the leadership of men, subject, as we believe, to Divine guidance. Moses, by God's command led the children of Israel out of Egypt, the house of bondage, between the parted waters of the sea and through the wilderness. That ancient and notable race of the lineage of Abraham had endured great hardships as an alien people, and were subjected to grievous burdens by their masters, in the land of the lotus and the Nile. They toiled, but the fruits of their labor brought them no comforts. Hope had ceased to animate, and sullen despair had congealed their hearts. God saw their misery and gave them a Moses. So long ago that neither tradition, legend or sculptured ruin bears witness, man craved for light ; and that craving took form in the grand principles of brotherly love, relief and truth. On this foundation was Masonry built. It seeks no controversies and

needs no apologies. That its mysteries were practiced, and that its beneficent sway controled the actions of men in periods of time so remote that written records fail to reveal its origin, there can be no reasonable doubt. The traditions relating to the ancient worthies of our Craft are to us a source of constant pride and enjoyment. That corner-stone of symbolic Masonry which recognizes the Fatherhood of God and the brotherhood of man has preserved the fabric of our art through the varying vicissitudes of time ; from the intellectual heathenism of Greece and Rome, as well as the besotted superstition of the Dark Ages. As Europe awakened from the ignorance and brutality of the latter period, Masonry again became historic. Since its revival in the early part of the eighteenth century in Scotland, it has spread to all parts of the world in which civilized intercourse has existed. It has numbered among its adherents the wisest and best of men. Approaching, as we are, the centennial of the inauguration of the first of American Presidents, the interesting fact is revealed that the oath of office was administered to George Washington, himself a Mason and a Master of a Lodge, on a Bible taken from the altar of St. John's Lodge, No. 1. This precious memento of that auspicious event is still in the possession of St. John's Lodge.

The Grand Lodge of the State of New York was organized one hundred and eight years ago, and since that time it has numbered among its Grand officers some of the most notable men of the State. The growth of Masonry kept pace with the industrial and numerical growth of the State, until the outbreak of the fanatic-political anti-Masonic persecution of 1827, and the years immediately following ; this caused the dispersion of many Lodges and the suspension of work in others, until the latter part of the next decade when the scattered membership of defunct Lodges were again united to form the nucleus of new organizations. In 1842 the Hall and Asylum Fund was founded by the offering of a single dollar by the Tyler of the Grand Lodge, himself a man in humble circumstances. The establishment of this Fund received the cordial indorsement of the Grand Lodge and the Fraternity throughout the State ; and, under the fostering care of the Grand Lodge the fund grew, until, in 1870, it amounted to something more than \$300,000. At this time the Grand Lodge authorized the beginning of the work of the erection of the Temple or Hall in the city of New York. Property in the lower part of the city, owned by the Craft was sold and a lot purchased on the corner of Twenty-

third street and Sixth avenue. On this lot was built the finest and most commodious structure in the world devoted to Masonic uses. The building was completed in 1874 and dedicated in 1875. The total cost of land, structure and furnishings was nearly \$2,000,000. In its erection a gigantic debt was incurred, necessitating for its interest charges the imposition of a tax of fifty cents per annum on each and every member of the Fraternity in the State. Bonds were issued, secured by a mortgage on the property to the amount of \$500,000. These bore interest at the rate of seven per cent. per annum. In addition, there was a further indebtedness, secured and unsecured except by the honor of the Craft, of about \$300,000. The interest upon this enormous debt was so large as to absorb for its payment the greater part of the revenues of the Grand Lodge, making it possible to reduce the principal of the debt by comparatively small sums only each year. The *per capita* tax of fifty cents was originally laid upon the Fraternity for only five years, and the writer, who was a member of the Grand Lodge at the expiration of that period, in 1878, well remembers the bitter antagonism to the indefinite extension of that tax made necessary to preserve the honor and the plighted faith of the Craft. Even then we were building better than we knew. On this splendid foundation of our proposed Charity this enormous debt rested. The interest upon this debt was insatiable. It devoured our revenues. Grand Masters were elected, installed and performed the routine duties of their office. In this manner a decade of years went by, but no substantial relief came to the Fraternity in the matter of the payment of the debt. Up to this time a sum greater than the debt itself had been paid in interest alone. In 1885, Frank R. Lawrence was elected Grand Master, and, in October of the same year, he requested all the officers of the Grand Lodge to meet him in New York. At that memorable meeting in the Austin Room, in the Temple, every officer of the Grand Lodge was present, except one District Deputy Grand Master, who was detained at home on account of illness which subsequently proved fatal. I had the honor to be the immediate Representative of the Grand Master in the Nineteenth Masonic District, the largest in the State, at that meeting; having been first appointed to the position by M.:W.:William A. Brodie, the predecessor of Grand Master Lawrence, the latter of whom I have since continued to represent. We were convened at 10 o'clock in the morning, and the meeting lasted without intermission until nearly 6 o'clock. The Grand Master at the outset announced the purpose for which he had convened his official family. It was

to get the views of each individual official member of the Grand Lodge in regard to the advisability of undertaking and the possibility of accomplishing the work of raising the money by voluntary contributions from among the Fraternity to pay off the debt. Opinions naturally differed as each member in turn was called to express his views on the proposition. The best of feeling prevailed, and even the strongest doubters agreed to undertake some part of the work. The Grand Master's arguments in favor of immediately undertaking the work possessed the vigor characteristic of the man, and gave inspiring force to all his co-workers. At the conclusion of that meeting it was unanimously resolved that immediately following an encyclical letter which the Grand Master would prepare and send to the Lodges, that in each District the work should be prosecuted in such way as the Deputy considered most effective. To show you that the officers of the Grand Lodge asked no more of the brethren than they were willing to do themselves, it is only necessary to state the fact that at the very outset their subscriptions ranged from \$25 to \$250 each, and in all they did subsequently they paid their own expenses. At the following meeting of the Grand Lodge in June, 1886, the contributions amounted to \$81,000.

At this meeting of the Grand Lodge, in response to a general demand, measures were adopted to so change the organic law that Lodges paying a sum equal to six dollars for each of its members should thereafter be exempt from the further payment of the annual *per capita* tax of fifty cents. Following this legislation interest in the movement was awakened in all parts of the State.

Recognizing the power, zeal and intelligence of the Master who had thus far directed the Craft, M.:W.: Frank R. Lawrence was continued in office until he was able to announce to the Masonic fraternity a few weeks since, that the last dollar of debt was paid and the Brotherhood was free in fact as well as in name. All this means far more than the simple cancellation of a debt. It means the enduring establishment of a foundation for a noble Masonic charity. No Masonic jurisdiction on the face of the globe possesses its equal: a property equal in value to \$2,000,000, in the city of New York, the revenues of which shall now be applied to the charitable uses for which the fund was incorporated. Measures have already been taken which will result in the near future in the location and building somewhere in the central portion of the State of the Masonic Home, for which purpose we have already in hand not less than \$100,000. This fair charity is to be maintained by the revenues of the Temple, and will afford a practical illustration of the noblest

principles of our Fraternity. As Moses led his people out of servile bondage, so has M.:W.:Frank R. Lawrence as Grand Master of Masons in the State of New York, led the eighty thousand of his brotherhood out of the galling bondage of debt, and this glorious work under the blessing of the Supreme Architect of the Universe will this night be celebrated by the seven hundred Masonic Lodges of the State.

In the course of his remarks, Dr. Dana spoke of the approaching centennial celebration of the inauguration of Washington, and mentioned the following distinguished personages who took part in that inauguration who were Masons: Chancellor Robert R. Livingston, first Grand Master of the Masons of New York State, who administered the oath on that occasion; Gen. Jacob Morton, De Witt Clinton, afterward Governor of this State; Col. Morgan Lewis, afterward Governor of this State, who was Grand Marshal of that day. Dr. Dana also mentioned that Andrew Jackson and Henry Clay were afterwards the Grand Masters in their respective States. He also stated that when the bonds issued to secure the payment of the indebtedness on the Masonic Temple were called in, a large amount of them were found to be owned by the estate of Thurlow Weed, showing that, however much that old-time leader may have been opposed to Masonry politically, he had confidence in the pecuniary pledges of the Craft.

Rev. E. B. Stull, of East Homer, was present, and was expected to make an address, but owing to the lateness of the hour it was omitted.

The exercises passed off very pleasantly, and were listened to with marked interest. At their close many of those present gathered about a large and handsome-framed collection of photographs of Cortland Knights Templars, taken by Selover & Schutt, which had recently been hung in the Lodge-room, and which is both an ornament to the place and a credit to the firm from which it comes.

White Plains Lodge, No. 473, White Plains.

PROGRAMME.

PART I.

1. Organ Voluntary, by William H. Carpenter.
2. Reading Grand Master's Address, by John Birch, Master.
3. Chorus, "How Lovely are the Messengers," Mendelssohn.

4. Prayer, by Rev. John Naylor.
5. Chorus, "He That Shall Endure." Elijah, Mendelssohn.
6. Address, by Rev. De Los Lull.

PART II.

1. Gloria, 12th Mass, Mozart.
2. Address, by Rev. Dr. A. D. Vail.
3. Chorus, "Hallelujah," Handel.
4. Address, by John Birch, Master.
5. Doxology.
6. Benediction.

Sopranos.

Mrs. Charles J. Ackerman,	Mrs. John C. Verplanck,
" James E. Campbell,	" Dr. Kingsley,
Miss Jessie Fisher,	Miss Lottie Lawrence,
" Alie Horton,	Mrs. E. F. Ward,
" Hattie Tator,	Miss Nettie Hamlett,
Mrs. Douglas Murray,	Mrs. E. C. Sniffen,
Miss Fannie Armbruster,	Miss Hannah McCloy.

Altos.

Mrs. H. E. Schmid,	Mrs. Charles Thomas,
Miss Venie Hamlett,	Miss Clara Lawrence,
" Winnie Campbell,	" Josie M. Frost,
" Fannie A. Lester,	" Minnie J. Griffin,
" Mary E. Lester,	" Martha A. Young,
Mrs. E. H. White,	Mrs. H. K. Comstock,
Miss Sarah Horton,	" William A. Woodworth,
Miss R. C. O'Neil.	

Tenors.

Mr. F. Nowill,	Mr. H. K. Comstock,
" George M. Brown,	" E. H. P. Squire,
" Thomas J. Hamlett,	" Joseph H. Mead,
" William Verplanck,	" Ernest E. Carpenter,
Mr. Willie Ford.	

Bassos.

Dr. H. E. Schmid,	Dr. Newton F. Curtis,
Mr. E. H. White,	Mr. Alfred H. Squire, Jr.,
" William A. Woodworth,	" Elwood B. Platt,
" S. L. Bennett,	" Austin L. Fassett,
" Charles W. Nowill,	" Roswell Jacobus,
" George K. Cox,	" Frank L. Cox,
" Henry Sniffen,	" Harry Russell,

Mr. William Fraser.

Miss Kate Ford, Accompanist.

Ushers.

Wesley Hughes,	Charles P. Paulding,	Harvey Groot,
Richard Maney,	Stephen W. Smith,	George H. Mead,
Frederick Ranscht,	Francis H. Hessels,	R B. Ryan,
	William P. Maynard.	

COMMITTEE.

STEPHEN W. SMITH,	RICHARD MANEY,
D. MORGAN UNDERHILL,	HARVEY GROOT.

FRANCIS H. HESSELS,

Secretary.

JOHN BIRCH,

Master.

PRESS REPORT.

White Plains Lodge, No. 473, held their celebration in commemoration of the payment of the debt upon the Masonic Temple in the city of New York, in the Baptist Church, on Wednesday evening, April 24th, at 8 P. M. At the hour named the large edifice was crowded to its utmost capacity with an exceedingly respectable and intelligent audience, every available seat being occupied, and in the vestibule to the entrance door standing room only could be obtained. It is estimated that about seven hundred persons were present. Precisely at five minutes past 8 the large organ, under the master-hand of Prof. W. H. Carpenter, pealed forth a beautiful voluntary, during which W. John Birch, Master, accompanied by Rev. Bros. F. B. VanKleeck, DeLoss Lull, A. D. Vail and Revs. John Naylor and R. W. Shurter, ascended the pulpit and took their seats.

The pulpit was tastefully adorned with beautiful flowers and Masonic insignia. A portrait of Washington in his Masonic regalia, decorated with flowers, was suspended to the right, above which a large fac-simile of the Master's jewel was placed, and beneath the open Bible with its attendant emblems forming a suggestive and attractive picture. A large and magnificent bouquet of Marshal Niel roses graced the stand to the left, at the base of which ferns and flowers mingled in lovely and lavish profusion.

The last strains from the organ had scarcely died away ere the Worshipful Master rose to his feet and opened the exercises with the following address :

"In obedience to the mandate of the Most Worshipful Grand Master of Masons in the State of New York, and in conformity with a resolution passed at the last Annual Communication of the Grand Lodge, we have assembled this evening in the character of Masons in common with all the Lodges of this State, for the purpose of acknowledging our obligation to God for His past mercies and blessings ; being thereby enabled to rejoice over the payment of an enormous debt, that had become a grievous burden, paralyzing the energies and an impediment to the long-cherished hopes and designs of the Fraternity in practically exemplifying the great underlying principle of Masonry, by the erection of an Asylum where the widows and orphans of Masons, the aged and the infirm could in their hour of need find a refuge and a home ; and where their children would receive an education fitting them for the responsible duties of life. When we call to mind the fact that within the memory of the present generation this debt was upwards of \$1,500,000, and a little over three years ago the large sum of \$485,000 still remained unpaid, we have, indeed, reason to rejoice over the accomplishment of this great undertaking. Great by reason of the vast and persistent effort required for its achievement ; great in the magnitude of the difficulties overcome ; great in calling into exercise all the latent energies and resources of the Fraternity during the prosecution of the work, until they beheld the last dollar paid ; and great in the incalculable and lasting benefits to the Craft, who now, untrammelled by debt, and realizing completely the grand vision of their fathers, gather to-night to celebrate this glorious consummation, and with joyful anticipation look forward to witness at an early day the full fruition of their labors, in the erection of an Asylum worthy of this great jurisdiction, that shall add another to the noble and philanthropic institutions

which are the glory of our civilization—the boast and the pride of the Empire State.”

Upon the conclusion of Mr. Birch's remarks, he read in a clear and distinct voice the address of Grand Master Frank R. Lawrence, calling upon the brethren to render thanks to God for blessings bestowed; to rejoice over the completion of a great work; to look forward to still greater efforts and grander achievements in the future.

The choir, composed of sixty voices, with Miss Katie Ford presiding at the organ, rendered with stirring effect Mendelssohn's grand chorus, “How Lovely are the Messengers.” The Master then introduced Rev. John Naylor, of the Baptist Church, who fervently addressed the Throne of Grace, invoking God's blessing upon the organization and the object for which they were assembled. Then followed a chorus by Mendelssohn, “He That Shall Endure,” sung by the Choir in a faultless and impressive manner.

The Rev. DeLoss Lull, of the Methodist Church at Mount Kisco, delivered an address full of pith and humor—upon debt, its advantages and disadvantages. He held that to some it was a blessing while to others it was a misfortune. To those possessing character, pluck and energy, it was a blessing—inciting them to unwearied activity and noble endeavor; to those lacking these essential moral qualities, it was an evil. The speaker kept his audience in a laughable mood during the delivery of his address by powerful and telling home-thrusts that fell harmlessly upon the solvent audience present, and upon its conclusion received their marked approbation.

The “Gloria,” 12th Mass, by Mozart, was then sung, after which the Rev. Dr. A. D. Vail was introduced and delivered an interesting and historical address upon the subject of “Masonry,” tracing back the Order to the time of Solomon, with the same principles and symbols guiding them now as then; finding in graven characters on the immense buried stones beneath the city of Jerusalem, indubitable evidence of Masonry as an organization existing at that early day. Dr. Vail closed his very instructive address by warmly congratulating the Fraternity upon the grand success that had attended their efforts, and the magnificent prospect of beneficence and blessing that awaits their future.

The “Hallelujah” chorus, by the Choir, then followed, the audience manifesting their appreciation of its perfect and artistic execution.

The Master then, in a brief address, in behalf of White Plains Lodge, returned thanks to those who had aided and contributed to the enjoyment and success of the occasion, paying a deserved compliment to the speakers and to the choir, whose melody had charmed and delighted all present, and expressed the hope that their Jubilee might linger long with pleasant recollections in the memory of all.

The Doxology was then sung and the benediction pronounced by the Rev. F. B. Van Kleeck. Great credit is due Prof. W. H. Carpenter, who, in a short period brought his choir to such a high state of musical proficiency, and who wielded his baton with such consummate ability and skill as to call forth the admiration and win for himself and choir the applause of the vast audience present. White Plains Lodge may feel proud that it was in her power and privilege to afford our citizens a season of musical and intellectual enjoyment that will make this memorable occasion dwell with pleasure in the hearts of all present.

Washington Rink, Rochester.

PROGRAMME.

1. Prayer, by Rev. Asa Saxe, D. D.
2. Singing, "Old Hundred."
3. Reading an Address from the Grand Master, by Thomas Gliddon, 33°.
4. Music, by the Fifty-fourth Regiment Band.
5. Address, by W. A. Sutherland, Master Frank R. Lawrence Lodge, U. D.
6. Music, by Male Quartette.
7. Address, by Hon. George Raines.
8. Solo, "We Meet upon the Level, and Part upon the Square," by Mrs. Annie Alexander Pool.
9. Address, by Hon. Charles E. Fitch.
10. Music, by the Fifty-fourth Regiment Band.
11. Recitation, by Miss Marie L. Hale.
12. Music, by Male Quartette.
13. Address, by Hon. Cornelius R. Parsons.

14. Music, by the Fifty-fourth Regiment Band.
15. Reception.

Accompanist, Prof. William B. Atkinson.

GENERAL COMMITTEE.

Valley Lodge, No. 109.

JOHN W. MERRIAM, Master.
R. CHARLES REYNELL, S. W.
ANSON S. McNAB, J. W.

Yonnondio Lodge, No. 163.

LEWIS S. KENDALL, Master.
JOSEPH A. CRANE, S. W.
JAMES R. CHAMBERLIN, J. W.

Genesee Falls Lodge, No. 507.

GEORGE F. LODER, Master.
FRANKLIN S. STEBBINS, S. W.
PHILIP A. CLUM, J. W.

Rochester Lodge No. 660.

WILLIAM K. BARLOW, Master.
PHILETUS CHAMBERLAIN, JR., S. W.
CASS WILLIAMS, J. W.

Germania Lodge, No. 722.

GEORGE A. FRISCH, Master.
CARL WILHELM, S. W.
FREDERICK FREUND, J. W.

Frank R. Lawrence Lodge, U. D.

W. A. SUTHERLAND, Master.
GEORGE HUNT CLARKE, S. W.
S. V. McDOWELL, J. W.

R.:W.:JOHN ALEXANDER, D. D. G. M.

R.:W.:JOHN A. DAVIS, Grand Standard Bearer.

PRESS REPORT.

The Masons of this city held a Jubilee last night. They celebrated the freedom of the Craft of the State from debt, and they did it in a very enthusiastic manner. Washington Rink echoed Masonic eloquence, Masonic applause and Masonic music for several hours. The large rink was about filled with members of the Fraternity and their families, and Masonic emblems hung conspicuously about the walls.

From each of the side walls, the blue fields meeting over the speakers' heads were hung national flags. Directly beneath the Stars and Stripes depended a floral emblem of the Order—the compass and the square. The limbs of the compass and square were of evergreen, and the dark green was studded with white and pink rosebuds. In the center the letter "G" was placed, built in the same way; only pink buds on a yellow background made a pretty contrast to the outer lines. Below this was a hanging basket from which green sprigs and colored blossoms overflowed. Hanging to this was a shield with the words: Frank R. Lawrence, Grand Master." The stage itself was decorated with a row of potted plants, palms and lilies forming the chief part of the display. In the center, flanked appropriately by American flags, was a large portrait of George Washington.

A few minutes after 8 o'clock a procession of the officers of the different city Lodges formed at the rear of the rink, and headed by John Alexander and George W. Loder, marched to the platform.

The exercises were opened according to the Masonic custom by prayer, delivered on this occasion by Rev. Dr. Asa Saxe. The audience rose and remained standing while the prayer was offered and during the singing of the Doxology which followed, the whole audience joining in it.

Thomas Gliddon read the Grand Master's address.

Music by the Fifty-fourth Regiment Band followed, and then W. A. Sutherland delivered an address. He spoke as follows:

"The youngest child of the Fraternity, the newest of all the nearly eight hundred Lodges of the State, acknowledges the compliment it receives in an invitation to speak through its Master, on this day of rejoicing.

"Bearing the honored name of our Most Worshipful Grand Master, Frank R. Lawrence Lodge is especially gratified to join in the general rejoicings upon the completion of the Herculean task

so heroically undertaken, and so magnificently concluded by him whose name is on so many thousand lips to-night.

“ For it will not be forgotten that although it is we ourselves who have paid the debt, although the means with which the debt has been lifted came from the rank and file of the Fraternity, and the generous contributions so often sanctified by the personal sacrifices of the givers constitute a lasting tribute to the devotion of our membership to the interests of our Order ; yet, that for years, and until a leader came, the Masonic hosts were in winter quarters. For years the task of extinguishing a debt of \$500,000 seemed like attempting to scale an inaccessible cliff. The noble charity, for the support of which the revenues of the Masonic building were to be devoted, was buried underneath the mountain of debt with which that building was encumbered. But upon the election of Frank R. Lawrence to the Grand Mastership, the sound of the gavel was heard in the East, and the Craft were called from Refreshment to Labor. He it was who enkindled hope in the breasts of the doubting. The faint-hearted were enthused with his own dauntless courage. In the sight of all was uplifted, and kept uplifted by his strong arm, the banner of duty. That banner was inscribed with a promise not only of the extinguishment of our debt, but of the establishment of our long-desired Asylum for the poor and distressed worthy brother Mason, his widow and orphan, guaranteed a permanent support with the income of the building thus freed from debt. Thus did our truly Grand Master set the Craft at work, giving them proper instructions for their labor. Thus, by a three years’ journey has he led us out of the land of bondage. Now are we free ! Now are we equipped for a charity magnificent and perpetual ! To-day our desires have culminated in assurance, and hope hath ended in fruition. All hail then, to Frank R. Lawrence ! With glad acclaim we salute the dauntless, the matchless, and peerless leader, and give cheers to the magnificence of his success ! It has been deemed fitting that the youngest Lodge in the State should be designated on this occasion, to clasp hands with the eldest. No Masonic assemblage can be justly censured for a proud allusion to our past. So many great and good men have been prominently identified with our Order ; on so many public occasions have those high in public station officiated in our ceremonies, and so many times have prominent Masons guided and managed the Ship of State, that the Masonic Fraternity may almost be said to be interwoven with the fabric of our Government. But on this

Jubilee day, I have been asked to remind you of the peculiarly gratifying part taken by the Fraternity, and particularly of the fortuitous selection of a portion of the furniture of St. John's Lodge, No. 1, at the inauguration of the first President of these United States. One hundred years ago, he who had been first in war became first in peace. It was fitting that he who once held the gavel as Grand Master of Masons in Virginia, whose hand laid the corner-stone of the Capitol at Washington with Masonic ceremonies, should be inducted into office as the first President of this great nation with the active assistance of the Masonic fraternity. Robert R. Livingston, by virtue of his office as Chancellor, that being then the highest judicial position in our State Government, attended on April 30, 1789, to administer the oath of office to George Washington.

"The inauguration took place at Federal Hall, in New York City. Just as those imposing and historic ceremonies were about to take place, it was discovered, after strict search, that there was no Bible within the building. It was at once suggested that no Masonic Lodge ever assembled except around an altar furnished with an open Bible. The place of meeting of St. John's Lodge, No. 1, was near at hand. Major Jacob Morton, who was an aide on the staff of the Chief Marshal of the day, was also the Grand Secretary of the Grand Lodge of the State. He was the messenger who bore the Bible of St. John's Lodge to the place of inaugural, and the hands of the Grand Master of Masons in this State lifted that Bible to the lips of him who, with the salute he there impressed upon it, became the first in the line of the Chief Magistrates of this land of the free.

"Justly may our hearts swell with pride as we read on that historic volume, still cherished in the possession of St. John's Lodge, No 1, this inscription :

" ' On this sacred volume, on the 30th day of April, A. L., 5789,
in the city of New York, was administered to
George Washington,
the first President of the United States of America,
The Oath
to support the Constitution of the United States.

" ' This important ceremony was performed by the Most Worshipful Grand Master of Free and Accepted Masons of the State of New York, the Honorable Robert R. Livingston, Chancellor of the State.'

“ But, Brethren, we do not live in the past. Our assembling to-night is because of the achievements of the present. Our rejoicings, while relating to that which now goes into History, also swell the bugle-call to advance. Our history is illustrious and secure. The present justly calls forth hymns of praise and words of joy. But the pathway of duty lies before us. We must not be slothful idlers in the Masonic vineyard. Although our work is underneath the surface, and may not not often be heralded by the trumpet of Fame, yet none the less are we important factors in the advancement of the human race to a higher civilization.

“ Where all meet upon a level, there class distinctions disappear ; and bigotry and narrow-mindedness vanish from the midst of those who insist only upon a firm belief in the Supreme Architect of the Universe, and a just reward after death for the deeds done in the body. We are taught as Free Masons that all truth lies not in one depository ; but that scattered fragments, like portions of a broken image, may be found in all quarters of the globe, and in divers forms of belief. Unconsciously, perhaps, but nevertheless steadily, the seekers after truth are gathering these fragments together, and on some millennial day these sometimes hidden and often obscure gems of truth, sometimes contributed from the teachings of Brahma, sometimes from the writings of Confucius, sometimes from the Hebrew prophets, and many from the followers of Him who was born in Bethlehem of Judea, shall be fitted together into one harmonious whole. Truth herself shall then be known and recognized of all men. Till that day comes, it is the province of Masonry to teach toleration, to enforce the precept that no one man holds sure possession of the truth as of a chattel. Remembering that birth and education have much to do with each man's faith, Masonry teaches the prime necessity of purity of life and rectitude of conduct. The internal and not the external qualifications recommend a man to Masons. To live in the fear of God, to walk uprightly before God and man, to deal justly with all mankind, to perform unostentatious deeds of charity, remembering all men, but especially the brethren, and to inculcate that broad-minded charity which accords to another's beliefs the same respect which each demands for his own—these be the principles of our Order, and these should our lives exemplify. No more illustrious past has any institution than that of ours, and even a more beneficent and illustrious future is just before us. Let us so frequently patronize our assemblies that the teachings of our Order may not be lost to us, and let us so faith-

fully instruct those who become of our number that the benign influence of Free Masonry may illumine and elevate all the inhabitants of the earth.

“ ‘ Oh, the cedars of Lebanon grow at our door.
And the quarry is sunk at our gate ;
And ships out of Ophir, with golden ore,
For our summoning mandate wait,
And the word of a Master Mason
May the House of our soul create.

“ ‘ While the day hath light let the light be used,
For no man shall the night control ;
Ere ever the silver cord be loosed,
Or broken the golden bowl,
May we build King Solomon's Temple
In the true Masonic soul.’

“ We do build a Temple, whose foundations are broad as the confines of humanity, whose walls are made up of deeds of charity, of pure-mindedness, of uprightness, and of steadfast performance of duty in every station of life, and whose vaulted dome reaches through the clouds, and into the eternal beyond. May we divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building—that House not made with hands, eternal in the heavens.”

At the close of his remarks he presented to John Alexander a Past Master's jewel. Mr. Sutherland made a short speech before he handed the jewel to Mr. Alexander. He complimented the recipient for his long and faithful service in the Masonic Lodges of the city. Mr. Alexander was taken entirely by surprise, but responded in a few words, thanking the donors for their gift and assuring them “this jewel shall be worthily worn.”

A male quartette sang “The Star of My Life,” and was called back to entertain the audience with another selection.

Here Hon. George Raines was to have made a speech, but he was not present.

Mrs. Annie Alexander Post sang the solo entitled “We Meet upon the Level and Part upon the Square.” She was also called upon for an encore.

On the programme Hon. Charles E. Fitch was set down for an address, but owing to unavoidable absence from the city he did not respond.

Miss Marie Hale, who was to give a recitation, was also absent, and Mr. Alexander then called upon one who never failed ; who had not done so for thirteen years past—Hon. Cornelius R. Parsons.

The Mayor complimented the Fraternity at large upon its success, its high rank and its good work. He thought the present occasion one especially fitting for thanks. A great work had been accomplished and the Order throughout the State was free from debt. The Order was prosperous and he was sure it would remain so. The Mayor said he had become a Mason several years ago ; but of late other duties had taken his time away from the Order. He wished them success in all their undertakings, however.

The band rendered another selection and the first part of the programme was concluded.

An intermission of twenty minutes followed. During this time the floor was cleared, and then dancing was the order of the evening. A large number of young and old folks remained and availed themselves of this opportunity to dance to the success of the Masons.

The local Lodges have made the following contributions toward paying off the debt : Valley, \$2,549.65 ; Yonnonadio, \$2,238 ; Genesee Falls, \$2,238 ; Rochester, \$2,236 ; Germania, \$1,008.

The decorations of the hall were in charge of Charles E. Kruger, of Germania Lodge.

Macedonia Lodge, No. 258, Bolivar.

PROGRAMME.

Invocation, by Rev. F. S. Parkhurst.

Singing, " Old Hundred."

Opening Address, by W. C. L. Jukes, Master.

Quartette, " Blow on, Wild Gales," by Mrs. S. F. Booth, Mrs. E. Williams, Rev. F. S. Parkhurst and Mr. C. Weiler.

Grand Master's Address, read by J. Stiller, S. W.

Duet, " Come, Silver Moon," by Rev. Mr. and Mrs. Parkhurst.

Address, " The Antiquity of Free Masonry," by L. J. Murphy.

Address, " The Founders of Macedonia Lodge," by C. M. Williams.

Solo, " Thy Sentinel Am I," by Rev. Mr. Parkhurst.

Address, "The Triumphs of Masonry," by C. H. Brown.

Quartette, "Speed Away," by Rev. Mr. Parkhurst, O. N. Latham, J. L. McCance and Julius Stiller.

Banquet.

COMMITTEE OF ARRANGEMENTS.

C. L. JUKES,	JULIUS STILLER,
C. M. WILLIAMS,	L. W. ELY.
C. H. BROWN.	

Music.

REV. F. S. PARKHURST,	J. STILLER,
J. L. McCANCE.	

Reception.

W. L. NICHOLS,	J. P. CALVERT,
W. R. COOK,	H. P. MYERS,
L. W. ELY.	

Entertainment.

C. M. WILLIAMS,	W. F. THOMAS,
P. W. COWLES.	

Invitations.

J. B. KING,	C. R. LOOMIS,
F. L. NEWTON,	E. J. MAIRE.

Albion Lodge, No. 26, New York City.

Held a social family gathering. Grand Master's Address read. A unanimous vote of thanks passed to the Grand Master. Supper. After which the members dispensed the usual amount of bosh about going to Lodge and staying out late o' nights, etc., etc.

The female participants scrutinized each other's millinery, exchanged opinions about a new wife one member had secured and about a second-hand wife that had secured another member.

The Lodge paid for the spread, and had judiciously appointed a Committee to prevent extravagance, consequently all were perfectly sober. Some were anxious to sing, but the noise of the "L" road fortunately saved us.

Some inquired on what nights the Grand Lodge met, as they would like to see how they worked the Degrees and what kind of Senior Deacon was there—he must be a hummer. Some were anxious to know if they paid the Grand Secretary anything, and what he does for a living besides being Grand Secretary ; and how much the Grand Master was paid, and how he kept track of all the Lodges in the United States, and to let them know when he would be in New York as they would like to go and see him.

I did hear that some of the ladies failed to get introduced, and consequently did not speak. However, I believe if ever they meet again they will know each other.

There was something else, but it has slipped my memory. Oh, I have just remembered, two brethren were absent.

J. S.

Seneca Lodge, No. 113, Waterloo.

PROGRAMME.

Prayer, by Rev. R. M. Duff.

Music, "Old Hundred."

Reading Grand Master's Address, by Secretary.

Music.

Address, by Rev. W. S. Carter.

Music.

Address by Rev. R. D. Munger.

Music.

Erbach's Hotel, New York.

Under the auspices of Lily Lodge, No. 342 ; Guiding Star Lodge, No. 565 ; Gavel Lodge, No. 703 ; and Wieland Lodge, No. 714.

PROGRAMME.

1. Prayer, by Rev. W. A. Masker.
2. Singing, "Old Hundred."
3. Reading Grand Master's Address, by W.:C. O. Kirkup, of Guiding Star Lodge, No. 565.

Dinner.

4. Introductory Address, by W.:J. Stewart Wilson, of Gavel Lodge, No. 703.
5. Quartette of Wieland Lodge, No. 714.
6. Address, by W.:S. B. Bostwick, of St. Nicholas Lodge, No. 321.
7. Violin Solo.
8. Address, by Bro. Thomas J. Rush, of Gavel Lodge, No. 703.
9. Quartette of Wieland Lodge, No. 714.
10. Address (in German), by W.:Aug. Freutel, of Wieland Lodge, No. 714.
11. Cornet Solo.
12. Address, by W.:J. Leland Wells, of Lily Lodge, No. 342.
13. Address, by Bro. John Osborn, of Guiding Star Lodge, No. 565.
14. Address, by Bro. James R. Angel, of Hope Lodge.
Music, by Rebie's Orchestra.

JOINT COMMITTEE.

From Lily Lodge, No. 342.

W.:J. LELAND WELLS, W.:W. S. BRABHAM,
F. A. MÜLLER.

From Guiding Star Lodge, No. 565.

W.:LOUIS EICKWORT, W.:JOHN FENN,
MARTIN WALTER.

From Gavel Lodge, No. 703.

W.:J. STEWART WILSON, THOMAS J. RUSH,
H. C. KANSKI, JR.

From Wieland Lodge, No. 714.

A. F. LAUSEN, W.:CHARLES FREUTEL,
W.:HENRY SCHMIDT.

W.:J. STEWART WILSON,
of Gavel Lodge, No. 703, *Chairman.*

Everett Hall, New York.

Independent Lodge, No. 185 ; City Lodge, No. 408 ;
Ionic Lodge, No. 486 ; Monitor Lodge, No. 528.

PROGRAMME.

1. Opening Address.
By W.:L. Russell.
2. Prayer.
By W.:G. L. Biow, Chaplain.
3. Reading Grand Master's Address.
By W.:Frederick Hartenstein.
4. Hymn, "Old Hundred."
By the entire Audience.
5. Duet, - - "Come with Me," - - *Campana*
By Misses L. Clara Miller and Jennie Seaman.
6. Oration.
By Bro. M. Ellinger.
7. Comic Medley.
By Messrs. Daly and Nestor.
8. Cornet Solo, - - - - *Selected*
By Prof. Richard Douthwaite.
9. Recitation, - - - - *Aux Italians*
By Miss R. Curran.
10. Piano Recitation.
By Bro. D. W. Biow.
11. Solo, - - - - *Selected*
By Miss L. Clara Miller.

12. Address,
By R.:W.:A. J. Dittenhoefer.
13. Sentimental Songs, - - - - *Choice Selections*
By Master Coleman.
14. Solo, - - "Marguerite," - - *White*
By Miss Jennie Seaman.
15. Educated Goose,
By Prof. J. W. Hampton.
16. Song, "Coming Through the Rye."
By Miss May Connover.
17. Reception and Banquet.
W.:George Lawrance, Grand Marshal.

COMMITTEES.

W.:A. M. COPELAND, - - - *Chairman.*
 DAVID GRAHAM, - - - *Vice-Chairman.*
 FRANCIS CLERY, - - - *Secretary.*
 JACOB FROMME, - - - *Treasurer.*

COMMITTEE ON HALL AND ARRANGEMENTS.

JOHN D. NUGENT, W.:ROBERT RILEY, SR.,
 C. W. STOUT, J. COHEN.

PRINTING.

JAMES F. COLLINS, WILLIAM WIESER,
 F. E. SCHULIN, ROBERT GRANT.

TALENT.

W.:HENRY MULLER, J. W. MASTERS,
 ROBERT RILEY, JR., DAVID GRAHAM.

MUSIC.

SAMUEL ABRAMS, P. MCCARTHY,
 W.:C. B. PARKER, W.:GILES RAE.

JACOB FROMME, Historian.

Greenbush Lodge, No. 337, Greenbush.

ORDER OF EXERCISES.

W.: Job A. Estabrook, Chairman.

Prayer, by Rev. W. M. Rownd.

Singing, "Old Hundred."

Grand Master's Address, read by W.: Charles Melius.

Violin Overture, "Elfin Queen," by Professors J. Gotstein and E. D. Nestell.

Vocal Solo, by Miss V. May Gilmore.

Selection, by Capital City Guitar and Banjo Club.

Duet, "The Pilot," by Messrs. Sutherland and Purves.

Piano Duet, by Prof. E. D. Nestell and Mrs. George Post.

Bone Solo, by Bro. W. T. Cunningham.

Violin Overture, "Diamond King," by Professors J. Gotstein and E. D. Nestell.

Selection, "Cornet Overture," by Mr. Frederick Booth.

Selection, by Capital City Guitar and Banjo Club.

Farewell Vocal Solo, "Good Night," by Mr. W. H. Sutherland.

Benediction, by Rev. Bro. William M. Rownd.

Ulster Lodge, No. 193, Saugerties.

PROGRAMME.

Prayer.

By Lodge Chaplain.

Overture, - - "The Black Queen," - - *White*

By Masonic Orchestra.

Grand Master's Address.

Solo, - "The Song that Reached My Heart," - *Jordan*

By Miss Celia M. Barringer.

Organ Solo, "Mozart's 12th Mass."

By Prof. Frank W. Loerzel.

Selection, - "Paris Nouveau," - *Wauhauka*
By Masonic Orchestra.

Duet, - "Come Where the Rosebuds Sleep," - *White*
By James Sickles and Wells Pettit.

Address, "Origin of Masonry."

By Rev. C. L. Barringer.

Banjo Duet, *a.* "Maizie Schottische."

b. "Pretty Little Queen."

By Harry Kenney and Thomas B. Keeney.

Piano Duet, - - "Messenger Bird," - - *Schubert*
By Miss Katie R. Coon, and Professor Loerzel.

Selection, - - "Dear One Far Away," - - *Casey*
By Masonic Orchestra.

Vocal Duet, - "Voices of the Night," - - *Glover*
By. Mrs. E. G. Whitaker, Alto.
Miss Cora Sickles, Soprano.

"Old Hundred."

By Organ and full Orchestra Accompaniment.

Benediction.

Grand March. - "Greeting to Ems," - - *Licbig*
By Masonic Orchestra.

Renovation Lodge, No. 97, Albion.

PROGRAMME.

Prayer, by Rev. Conant Sawyer, Chaplain.

Singing, "Old Hundred," by Masonic Quartette and Audience.

Reading Address of Grand Master Lawrence, by W.:C. D. Ross,
Master.

Music, Piano Duet, by Prof. W. R. Smith and Miss Sadie E.
Smith.

Address, by Rev. Thomas Borden.

Singing, "March," by Messrs. Thurston, Linson, Warren, and Hutchinson.

Address, by Rev. F. S. Dunham.

Singing, "We Meet upon the Level and we Part upon the Square," by Masonic Quartette.

Prayer, by Rev. Conant Sawyer, Chaplain.

Singing, Parting Ode, "Auld Lang Syne," by Masonic Quartette and Brethren.

Benediction.

A. H. SEARS,
Secretary.

Sylvan Lodge, No. 41, Moravia.

PRESS REPORT.

Services in commemoration of the extinguishment of the Hall and Asylum indebtedness of the Masonic fraternity of the State of New York, were held simultaneously in the Lodges throughout the State on the evening of Wednesday, April 24, 1889, in accordance with the recommendations of Grand Master Frank R. Lawrence.

Sylvan Lodge, No. 41, of Moravia, held befitting exercises in their own Lodge-room in the Masonic building, which were publicly given, and attended by about three hundred persons.

The exercises were of a highly interesting character, including instrumental and vocal music, historical sketches, a recitation, and the reading of the Grand Master's address.

The members of the Lodge were very kindly assisted in their programme by friends outside of their own members, and an order was entered upon the minutes of the Lodge expressing special thanks to Mrs. F. Adele Conklin, Misses May McClintock, Ida M. Greene, Lida Ingley, G. Adelaide Slade, and Grace Mead; Messrs. Floyd H. Adams, W. D. Cuykendall, W. C. Kruse, James A. Wright, S. J. Steele, and the members of Huff's Cornet Band, for their most acceptable and kindly participation.

Waiving all personal interests, we may be pardoned for the remark that the occasion was one of very general satisfaction to all, and those who did not attend missed a very pleasing entertainment. The exercises were rendered in accordance with the following :

PROGRAMME.

Opening Ceremony.

Huff's Band, Cornet Solo, by Rich.

Trio, by Messrs. Smith, Thomas and Van Etten.

General Historical Sketch, by Chaplain L. C. Smith.

Solo, by Mrs. F. Adele Conklin.

Quintette—Misses McClintock, Greene, and Ingley; Messrs. Ercanbrack and Adams.

Historical Sketch of Sylvan Lodge, by Senior Warden M. E. Kenyon.

Duet, by Miss Slade and Mr. Cuykendall.

Recitation, by Miss Grace Mead.

Double Male Quartette—Messrs. Cuykendall, Ercanbrack, Kruse, Huff, Thomas, Van Etten, Wright and Steele.

Address, by Grand Master Lawrence; read by Chaplain Smith.

Band, Baritone Solo, by Steele.

Closing Ceremony.

Doxology, "Old Hundred."

Sanger Lodge, No. 129, Waterville.

PRESS REPORT.

Sanger Lodge, No. 129, of this place, joined in the thanksgiving services which were general throughout the State on Wednesday evening. These exercises were to commemorate the payment of the debt of the Fraternity. Five hundred invitations were given by the Lodge, and the Opera House, where the exercises were held, was comfortably filled. On the stage sat the officers of the Lodge, and Revs. Peck, Brown, Jenkins, Hutchinson and Campbell. Wor.: Master N. S. Clarke opened the exercises by stating the purpose for which the meeting was held, and called upon the Rev. Mr. Peck for prayer. "Old Hundred" was then sung, and Senator Coggeshall read the State Grand Master's address to the Lodges of the State. A quartette, composed of Miss Boyce, Prof. Wright, Dr. H. W. Jones and Dr. C. H. Bennett, then sang a selection. Prof.

Oren Root, of Hamilton College, was next introduced, and made the address of the evening.

The speaker stated briefly the object of the gathering, and explained why it was fitting to come together to give thanks. The debt had rested upon the eighty thousand Masons of the State as an obligation, and while the security for the sum of half a million that they owed was good, every Mason was aware that the debt should be lifted. It had retarded their usefulness. Prof. Root gave a rapid review of Masonry from the time it was established in a little city among the Judean hills, from which time through all the years the potency of the tribe of Abraham has asserted itself. During all the centuries it has maintained its influence. Its mission to build gave way to that of enlightening. All the world has learned of liberty through it. The mission now before them is to teach all humanity love for each other; teach them the charity of the heart, not of money. Prof. Root's address held the listening attention of the audience for about an hour. Dr. Jones, Lynn Bennett and Wayne Westcott then sang a selection, and the exercises closed with the benediction by Rev. J. M. Hutchinson.

Glen Cove Lodge, No. 580, Glen Cove.

PRESS REPORT.

The Glen Cove Opera House was filled Wednesday evening with a large and enthusiastic audience, invited guests of Glen Cove Lodge, No. 580, the occasion being a grand Jubilee celebration over the event of the Order being freed from debt.

The auditorium was prettily decorated with flags and bunting, and the large stage was set with the Lodge furniture. In front of and over the stage was the Masonic emblem in gold, set in evergreens, and on either side of the stage were placed the columns and globes. A number of the members of the Lodge, with invited guests, occupied seats on the stage.

Wor.:Master Paul H. Grimm called the assemblage to order, and in a brief address of well-chosen words announced the object of the celebration, and introduced the Rev. H. H. Washburne, Rector of Christ Church, of Oyster Bay, who made the opening prayer. The entire audience then joined in singing "Praise God from Whom all blessings flow." W.:Master Grimm then read the able and eloquent Jubilee address of the Grand Master, Frank R. Law-

rence. Then came a most happy surprise to the audience, as Bro. Grimm led forward and introduced the Rev. T. S. Bradner, of New York City, who for many years was pastor of the Presbyterian Church, this village. His address was a masterly one, and he spoke eulogistically of Masonic work and charities, referred briefly to the "Father of His Country" as being an honored Mason, and explained how the Order was founded upon the Bible and the teachings of the Creator. His remarks were heartily applauded.

The Rev. Isaac McK. Pittenger, rector of St. Paul's Church, this village, was next introduced. Although an apparent stranger, he quickly won the attention and sympathy of his audience as he eloquently spoke of the benefits of Masonry, its bountiful and beautiful charities; of the new life awakened in the present century—how much more there was worth living for; of the lessons of self-denial exemplified by Masonry; and emphasizing the necessity of living the Christian life. The reverend gentleman was heartily applauded.

This closed the "Masonic" part of the exercises, and the following programme added to the already pleasing entertainment:

Dr. Isidore Moquist, the pianist and composer, played a piano solo. It is needless to say that it was brilliantly executed. (The Doctor is also a Mason.)

The Swedish National Male Quartette (than which there is no better), sang one of those pleasing "Student Songs," and they did it so nicely they were encored, and again responded.

Bro. James Rushmore, of Locust Valley, recited "A Convicted Murderer's Parting with his Mother," and the audience was so pleased with it they heartily encored him, and he responded with "The New Church Organ." Mr. Rushmore is one of the gentlemanly Branch railroad conductors, and made a favorable impression as an elocutionist.

The Quartette sang again and were encored; Dr. Moquist played the "Polish Dance" very nicely; Mr. Rushmore gave a clever reading (in costume) of "Lord Dundreary's Letter"; the Quartette sang two pretty selections; Dr. Moquist played a "Wedding March"; and after the Quartette had sung and again responded to an encore, Rev. R. MacQuesten, pastor of the Presbyterian Church, made the closing prayer.

To the Entertainment Committee, Bros. William Riley, J. W. Seaman, L. T. Duryea, Dr. G. W. Faller and A. H. Sleigh is due much credit for the success of the entertainment. Bros. C. J. Baldwin and Geo. N. Morin acted as ushers.

Frichter Opera House, Fort Plain.

PRESS REPORT.

The celebration by the Masonic fraternity over the emancipation of the Craft from debt, which was announced to be held in this village on Wednesday evening, was participated in by every Lodge in the county, excepting Hamilton, of Canajoharie. It was well, in one sense, that the brethren of Canajoharie decided to jubilate by themselves, for the capacity of Frichter Opera House was not sufficient to accommodate nearly all who desired admission, and the seats reserved for them were at once disposed of when it was ascertained that the Craftsmen of our sister village would not be present.

Delegations from Artisan Lodge, No. 84, of Amsterdam ; Fultonville Lodge, No. 531, and St. Johnsville Lodge, No. 611, arrived by the early evening trains, and they were escorted to Fort Plain Lodge-room. Upon their arrival, W.:Bro. John A. Roof, Master of Fort Plain Lodge, No. 433, presented the gavel to R.:W.:De Witt C. Smith, District Deputy of the Fourteenth Masonic District, who presided most acceptably during the evening. A few minutes before 8 o'clock the procession was formed by Marshal D. G. Hackney, and headed by the Fort Plain band, proceeded to the Opera House, which was already crowded with people. The exercises opened with an overture by Selwood's orchestra, with Mrs. Tower at the piano. Rev. Bro. E. W. Fuller, of Minden, invoked the Divine blessing upon the Fraternity in a fervent and eloquent prayer, after which "Old Hundred" was sung by all.

R.:W.:Bro. Smith gave a statement of the amounts paid by the different Lodges in Montgomery County as their quota of the debt, after which R.:W.:Horace L. Greene made an address, relating principally to the organization of Masonry in the different countries of the world, with a statement of the origin, growth and extinguishment of the Hall and Asylum debt. He concluded by reading the proclamation of the Grand Master. Mrs. Charles E. Weller followed with a whistling solo. She is an accomplished whistler and gave her selection with such grace and beauty of expression that an enthusiastic demand for an encore was the result. She returned, and her second selection was fully as acceptable as the first. Miss Helen Farley, accompanied by Prof. Bodell, sang a very pretty ballad in such a charming manner as to secure a recall. She returned and sang "I Wouldn't ; Would You ?" with equally happy

effect. W. Bro. Kimball, of Amsterdam, is an elocutionist of no mean caliber, and he always goes loaded. When he was called upon to "speak his piece," everybody expected something good, and nobody was disappointed, unless because it was better than they expected. Of course, when he got through, the audience insisted upon having more, and when he ended a second time, they wanted still more. The Reformed Church choir, consisting of Miss Eva Gardner, Mrs. F. J. Selwood, Messrs. Joseph Duncan and John Platt, with Mrs. J. C. Anthony as accompanist, rendered selections after Prof. Kimball's recitations, and again at the close of the entertainment. They, like the others, kindly responded to a demand for a repetition, and their efforts were received with great appreciation. After a selection by the orchestra, Rev. Bro. Perry, of Hudson, made the principal address of the evening. His theme was "The Principles and Practices of Free Masonry." While his ideas of the origin of the Order, as expressed, are not in accord with those of a majority of the Fraternity, his address was full of good things in the way of reference to the excellencies of the Order, and its imperfections as well. Miss Ella Shumway followed with a violin solo. We have so often referred to this young lady's fine violin music that we hardly know how to characterize her work in terms different from those already used. She is an excellent performer, and on the occasion referred to she executed her solo in a manner to please those proficient in music, but if she had chosen a more rollicking, melodious composition, she would have "reached" the audience more completely. After Bro. Kimball had responded to another demand for a recitation, everybody stood up and sang the Doxology, and then Rev. Bro. Fuller pronounced the benediction and the great crowd dispersed.

On the return to the Lodge-room a vote of thanks was extended to the following persons who assisted at the entertainment at the Opera House: Prof. Kimball, Rev. E. A. Perry, Rev. E. W. Fuller, Prof. Bodell, Messrs. Joseph Duncan and John Platt, Mrs. Charles E. Weller, Mrs. J. P. Tower, Mrs. J. C. Anthony, Mrs. F. J. Selwood, and Misses Helen Farley, Ella Shumway and Eva Gardner.

The occasion was one of the most successful Masonic events that has ever occurred in the county, and the favorable interest expressed outside the Craft was extremely gratifying. The members of Fort Plain Lodge, who conducted the arrangements and carried them through to such perfect success, are entitled to much credit for their efforts.

Mount Moriah Lodge, No. 145, Jamestown.

PRESS REPORT.

Wednesday night the seven hundred and seventeen Lodges of Free and Accepted Masons in New York State celebrated the extinguishment of the heavy debt which so long hung over the Order. Mount Moriah Lodge, No. 145, of this city held an elaborate entertainment which was attended by between four and five hundred persons, and was a notable event in local Masonic history.

The handsome Lodge-room in Masonic block on E. Third street, never looked more attractive than on Wednesday night. The "East" was banked with rare palms and flowering plants, and the two pillars in the "West" and the sacred symbol "G" in the "East" were twined with smilax. Chairs were placed in rows, and the full capacity of the room was not equal to the demand made by the large assemblage. Soon after 8 o'clock the Worshipful Master, L. L. Hanchett, called the meeting to order and asked the Chaplain, Rev. Dr. J. G. Townsend, to offer prayer. After the invocation, all joined in singing "Old Hundred," and then the address of the Grand Master of Masons in the State of New York was read by the Master.

One of the most enjoyable features of the programme was the singing by Miss Whitney, Miss Dreager, Mr. Jenks and Herbert W. Tew, who were listened to with much delight.

John B. Shaw, Eminent Commander of Jamestown Commandery, No. 61, Knights Templar, spoke of Jamestown Commandery, prefacing his remarks on that body by giving a brief history of Mount Moriah Lodge, which received its charter from DeWitt Clinton in 1817. In 1830, during the anti-Masonic excitement, the Lodge was obliged to suspend for a time, but a new charter was granted in 1849. Since 1868 the Lodge has occupied its present quarters and is in a most prosperous condition. In the State are seven hundred and seventeen Lodges and seventy-two thousand six hundred and twenty-five members. Jamestown Commandery was organized about two years ago and is the youngest in the State. In the sixty-one Commanderies there are eight thousand two hundred Sir Knights.

The Order of Masonry has existed for centuries and will exist for centuries to come. Why? Because we believe in the Supreme Ruler of the Universe and accept the Bible for our rule and guide. Masonry teaches nothing inconsistent with good citizenship. On the contrary, from the time a candidate is initiated until he reaches

the Temple he is taught to be temperate, chaste, honorable, a blessing to the race and an honor to the Order. Here we enjoy the blessings of true friendship without partisanship or creed to interfere, and all contention is avoided except to see who shall "best work and best agree." Charity and hospitality are grand characteristics of our order of knighthood. We wage war against the enemies of defenseless women and children and the Christian religion. I am free to say that he who passes through our Order and is not better therefor, does not have his better nature aroused and stimulated and his manhood ennobled, is not worthy to stand a man among men.

Franklin B. Bush, Most Excellent High Priest, spoke on the subject of Western Sun Chapter, No. 67, Royal Arch Masons. He said :

"Free Masonry is a progressive science. A knowledge of it can only be attained by patience, perseverance and application. Another short and yet comprehensive definition is found in the Masonic Monitor in these words: 'It is a beautiful system of morality veiled in allegory and illustrated by symbols.' Modern, or Masonry of the present day, is termed Speculative or Free Masonry, but our ancient brethren are said to have wrought in both operative and speculative Masonry. If you will allow me to again quote from The Monitor I will give you the three recorded definitions, *i. e.*: 'By operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelter from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes. By speculative or Free Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator.

“Masonry lays no claim to being a religion, but that it receives with open arms and a hearty welcome men of all religions of the globe. Aside from a good moral character, the one essential qualification is in the belief in one Ever Living and True God. As to the origin of the institution, all writers agree that there can be no exact data, but the language of one of the most celebrated writers of Masonic history says its origin ‘may be said to have been lost in remote antiquity.’ It seems fair, however, to presume that the original design was for the protection and improvement of all those who were in any manner engaged in the erection of buildings, and very probably corresponding, to some extent, to the trades-unions of the present day. Sacred history informs us that there was employed at the building of Solomon’s Temple, seventy thousand bearers of burdens, eighty thousand hewers in the mountains and quarries, and three thousand six hundred masters or overseers of the work. This makes a total footing of one hundred and fifty-three thousand six hundred persons engaged in the erection of one building, and notwithstanding the fact that this was an exceedingly large structure, and is said to have had a capacity of three hundred thousand persons, yet we can hardly comprehend such a large number, or how they could have managed in the erection of one building. But a little light will be suggested to our view if we will but remember that in those days there were no railroads, no steamboats, not even horses and wagons with which to deliver the materials handy for use. The Temple was on a mountain, the roads most probably rough and rugged, and the materials, some of them at least, miles away, for we read that the timbers (which were of cedar) were felled and prepared in the forests of Lebanon, conveyed in floats by sea to Joppa, and thence by land to Jerusalem, and Joppa was more than thirty miles from Jerusalem. All of these timbers had to be carried from the sea-shore up onto a mountain thirty or more miles away. When we pause to consider this subject our minds are relieved, at least as to the absurdity of the story, and we are to a great extent enabled to comprehend the necessity for such a large number of bearers of burdens. We also learn from Masonic history that even so long ago as the time of the building of this magnificent Temple, that this germ of an institution had so expanded as to embrace within its fold, men of all the arts and sciences then known; kings, princes, priests and men of letters, all became its patrons and promoters. And thus has the institution of Free Masonry come down to us through the corridors of time unimpaired, unexcelled.

"Most of you are undoubtedly aware that we have in the city of Jamestown three separate and duly organized bodies of Masonry, viz.: Mount Moriah Lodge, Western Sun Chapter and Jamestown Commandery. As one of the representatives of Western Sun Chapter, I will give you a brief history of the same and the source from whence it derives its power. A Chapter is an organized body of Royal Arch Masons having a dispensation or warrant empowering it to confer the Mark Master, Past Master, Most Excellent Master and Royal Arch Degrees, and to do all necessary work to carry on a Chapter. Western Sun Chapter was first organized at Mayville, by virtue of a dispensation bearing date July 1st, A. D. 1819, granted by Ezra Ames, the then Grand High Priest of the G. R. A. Chapter of the State of New York, empowering her to do all Chapter work until the next session of the Grand Chapter, which convened at the city of Albany on the first Tuesday of the following February, at which time a warrant or charter was granted by the Grand Chapter. * * * How long Western Sun Chapter continued to exist at Mayville I do not know, but that it ceased to exist is evident upon the face of the charter, by which we see that Western Sun Chapter has had an existence in Jamestown of about thirty-five years. She now has one hundred and thirty-five members and is steadily growing from year to year, and is in a very flourishing and satisfactory condition."

At the conclusion of High Priest Bush's address, Master Hanchett thanked the audience for its attendance and attention and announced dancing and a supper, inviting all to remain. Prior to opening the programme, Johnson's Orchestra rendered a number of selections in a very satisfactory manner, and the music it furnished for dancing was many times complimented. Firemen's Hall was none too large for the crowd of dancers, and the gentle pastime was enjoyed until after 2 o'clock. Col. T. T. Cluney had charge of the floor, and that fact guaranteed perfect management.

The supper was served in the banquet hall by J. W. Humphrey, Jr., of the Humphrey House, from 10 until 2, and there was but one opinion on the part of the guests—it was a delicious repast and well served. Mine Host Humphrey added new laurels to his already high fame as a caterer.

The celebration was one which reflected credit on the Masonic fraternity and will be remembered with pleasure by the very large number who enjoyed the various features of the programme.

Central Presbyterian Church, Auburn.

PRESS REPORT.

Last evening, the seven hundred and seventeen Masonic Lodges in this State celebrated the release of the Fraternity from the debt of nearly \$500,000 which the Grand Lodge was carrying in 1885 as a result of the erection of the Masonic Hall in New York City, ten years previously. Auburn Lodge, No. 431, and St. Paul's Lodge, No. 124, united in a Jubilee celebration at the Central Presbyterian Church. The heavy rain prevented a large attendance, but those who were there were entertained with an interesting programme. The pulpit of the church was prettily decorated with flowers and plants. On the platform at 8 o'clock were the Rev. C. C. Hemenway, the Hon. A. L. Childs, L. C. Mead, A. Gilbert Treat, J. J. McCord and James R. Cox. The programme was as follows:

Organ Prelude, by Miss Florence A. Mead.

Prayer, by Rev. C. C. Hemenway.

Music—Solo selected, "Rock of Ages,"

By Miss Gertrude A. Burlingame.

Reading Grand Master's Address,

By Mr. A. Gilbert Treat.

Music, - - - "Jubilate Deo," - - - *Buck*

By Miss Tift, Mrs. Payne, Messrs. Goodrich and Adams.

Address, by Mr. James R. Cox.

Solo, - "There is a Green Hill Far Away," - *Gounod*

By Miss Gertrude A. Burlingame.

Poem, by Hon. A. L. Childs.

Music, - - - "Bonum Est," - - - *Buck*

By Miss Tift, Mrs. Payne, Messrs. Goodrich and Adams.

Benediction, by Rev. C. C. Hemenway.

Organ, - - - "Festal March," - - - *Calkins*

By Miss Florence A. Mead.

In his address James R. Cox, Esq., reviewed the history of Masonry and dwelt upon its aims, influences, and the results which the Fraternity sought to achieve. The address was listened to with careful attention by the audience. The musical numbers of the programme were finely rendered.

The following is the original poem read by the Hon. A. L. Childs:

THE MASONIC JUBILEE.

Jubilee, grand jubilee !
 Brother Masons meeting,
 To the hosts, Accepted, Free,
 Send a brother's greeting !

Free from debt our Temple stands,
 Enterprise untiring ;
 Willing hearts and willing hands,
 Made the work inspiring !

Rising slowly by degrees,
 Step by step laborious,
 Now with joy each Mason sees,
 Temple great and glorious !

Massive edifice complete,
 In its grace and beauty,
 Where Masonic brothers meet,
 Sons of light and duty !

Wisdom, strength, and beauty's
 Joining with each other, [grace,
 Welcome with a radiant face
 Each Masonic brother !

Perfect in its form and power,
 Ashlar from the quarry
 Kisses from our Temple tower
 Freedom's banner starry !

Jubilee, grand jubilee !
 Utters our Grand Master,
 Jubilee the world shall see,
 Free from all disaster !

Free from sorrow ; free from guile !
 Free from discord ever ;
 Peace bestows her sunny smile
 On our just endeavor !

Heart to heart responds indeed ;
 Deeply interested ;
 From metallic substance freed,
 Each has been divested !

Jubilee, grand jubilee !
 None our hosts can sever ;
 While the three great lights we see
 Shining brightly ever !

On the points of fellowship ;
 By the hidden vesture ;
 By the cordial brother grip ;
 By symbolic gesture ;

Hidden secrets are revealed,
 Famed in ancient story ;
 Always from the world concealed,
 Wondrous in their glory.

Jubilee, grand jubilee !
 By each sign and token,
 Wondrous things the brethren see ;
 Language never spoken !

In each quarried block of stone,
 Sleeps a form unbidden ;
 Never to be shown, alone,
 Rock-bound ever hidden !

Waiting for the gladsome day,
 When the artist's zeal
 Chips the refuse rock away
 Beauty to reveal !

Then the marble breathes indeed !
 Form divine is glowing,
 And the captive one is freed,
 Beauteous charms bestowing !

Thus the glory hid from sight,
 Holds its own defender !
 Waiting only for the light,
 To display its splendor !

Rock of Ages cleft for me,
 Wondrous in thy power ;
 Ashlar rough, we cling to thee,
 When the tempests lower !

Ashlar that was set at naught,
By the builder, scorning,
Soon for corner-stone is sought,
Temple grand adorning !

Brothers of the Mystic Tie,
Hidden things are waiting ;
Witness the all-seeing eye,
Vision penetrating !

To each faithful son of light
Mysteries are open ;
Rocks and rills are read aright
Wondrous is the token !

Tokens bright that never fail,
Greets each worthy brother !
New commandment shall prevail.
" Love ye one another."

Jubilee, grand jubilee !
Sceptered Peace presiding !
Earth shall ring as angels sing
Peace, good will abiding !

Ruffians may obstruct the way,
And the path be fearful ;
Brother's love will watch and pray,
Bringing comfort cheerful ;

In the far-off, distant climes,
Self-same steps are taken ;
And the echoes of the chimes,
Wondrous thoughts awaken !

What, though poor and blind he be !
Candidate appearing
Seeking light ; his soul shall see,
Sights forever cheering.

Lasting until time shall cease !
Rich and rare and regal ;
Older than the Golden Fleece,
Or the Roman Eagle.

Guided by an unseen hand,
'Cept within the portal,
Are Masonic emblems grand
Ancient and immortal !

Sons initiated see !
Passed along, we hasten ;
Raised to see Sublime Degree,
Brother Master Mason !

Sons congratulated see !
Where the sons presided ;
All acknowledged, free shall see,
Union undivided !

Then received with every sign
To exalted station !
Every precept, every line,
Mark the worthy Mason !

Jubilee, grand jubilee !
Brothers of the Mystic,
Free, yet bounded, boundless free
Glory ritualistic !

Solomon's Temple fades away,
And each Mason brother,
Knows that not one stone to-day,
Rests one upon another !

Egypt's pyramids decay !
Temples grand must tumble !
Dust to dust we pass away,
Into earth we crumble !

But the Spirit Temple grand,
Built on truth Masonic,
Firm as Doric shall it stand,
Tuscan or Ionic !

And Corinthian form sublime,
With the rich Composite,
Shall outlive the wrecks of Time
Safe within the closet !

Jubilee, grand jubilee !
Tens of thousands cheering,
Greet the Temple of the free,
With their love endearing !

Architect of Heaven above,
When afflictions chasten,
Grant thy great redeeming love,
To each worthy Mason !

Grand Opera House, Herkimer.

There were present : R. : W. : John W. Vrooman, Deputy Grand Master, and the officers and brethren of the following-named Lodges, also a large number of ladies and gentlemen ; the Opera House being crowded to its fullest capacity :

Olive Branch Lodge, No. 40 ; Little Falls Lodge, No. 131 ; Mohawk Valley Lodge, No. 276 ; Herkimer Lodge, No. 423 ; Newport Lodge, No. 455 ; Winfield Lodge, No. 581 ; and Dolgeville Lodge, U. D.

PROGRAMME.

Overture. *

Prayer, by Rev. Bro. Stillwell.

Music.

Opening Remarks, by R. : W. : John W. Vrooman.

" Old Hundred."

Reading Grand Master's Address, by Bro. W. I. Taber.

Music.

Address, by R. : W. : John W. Vrooman.

Music.

Address, by Bro. Warner Miller.

Music, by the Mandolin and Guitar Club, of Utica.

Solo, by Mrs. Pauline DeVoe Farrington.

Recitation, by Miss Maud Longshore.

Music, by the Mandolin and Guitar Club.

Recitation, by Bro. Frank Cresson.

Music, by the Mandolin and Guitar Club.

Addresses, by Bro. Rafter, of Mohawk Valley Lodge, and Bro. Parkhurst, of Olive Branch Lodge.

Doxology.

Benediction.

OPENING REMARKS BY R. : W. : JOHN W. VROOMAN.

We meet to-night a band of brethren, full of joy and gratitude. The Masonic fraternity of this Grand Jurisdic-

tion is making for itself at the present moment a record without parallel in the history of ancient or modern times. Let us pause for an instant to fully comprehend the importance and solemnity of the occasion.

At 8:15 o'clock this evening the voices of seventy-five thousand Masons, and at least two hundred and fifty thousand friends, will unite in praise and thanksgiving to Almighty God for the bountiful blessings which He has so graciously bestowed upon the Fraternity of Free and Accepted Masons in the State of New York. It is, therefore, fit and proper that this thanksgiving should open here, as it opens in all other parts of the Empire State at this moment, with that glorious hymn of praise, "Old Hundred." We earnestly request each member of this large audience to heartily join in singing.

ADDRESS BY R. W. JOHN W. VROOMAN.

Forty-six years ago, the Masonic fraternity of the State of New York consisted of one hundred Lodges and fifteen thousand members. Now, it consists of seven hundred and twenty Lodges and seventy-five thousand members. Then, no foot of land did we possess—nor could we boast of any income. Now, we are the happy possessors of real and personal property representing an expenditure of \$2,000,000—with a net annual income of nearly \$50,000.

Forty-six years ago, the Masonic Hall and Asylum Fund was founded; the first contributor being a humble brother, Greenfield Pote, and the amount of his contribution a single dollar. Brethren, it breathes more of romance than reality. The first offering, a single dollar; the final result, property worth \$2,000,000. The purpose of this fund was the erection of a Temple, the revenue therefrom to be used for the establishment of an Asylum or Home for indigent Masons, their widows and orphans. The Temple has been erected, and is free from debt. We, this night, in common with the Fraternity through-

out the State, gratefully celebrate that freedom, and, while we thank God and take courage, let us remember the life-work before us—the erection and maintenance of the Asylum or Home.

Leaving these thoughts for the distinguished brother who will follow me to elaborate, I will briefly state that the fund of \$1, in 1843, increased to \$370,000, in 1870, when a lot was purchased in New York City, and the erection of the Temple began. It was completed and dedicated June 1, 1875, incumbered by a bonded debt of nearly \$800,000.

On the 1st day of June, 1885, Frank R. Lawrence, of the city of New York, was elected Grand Master. The indebtedness at that time was represented by the enormous sum of \$500,000.

M. : W. : Bro. Lawrence proposed a plan for its immediate extinguishment.

His splendid ability, untiring industry, practical business methods and firm determination to succeed inspired confidence, called the Craft to active labor, and, on the first day of the present month the last dollar of debt was paid and, in addition to this tremendous effort, the sum of \$106,000 has been secured, and is now in bank, as a fund to commence the erection of an Asylum or Home.

Simple justice to the noble and devoted women interested in Masonry demands that I should state, that of the \$106,000 now on hand, the sum of \$77,000 was secured by their generous and laborious efforts in holding a Masonic Fair in the Temple during the winter of 1887.

Thus, with a contribution of \$600,000 in four years, representing no selfish interests, but rather charity and good-will to all mankind, we have just cause to render praise and thanksgiving to our Supreme Grand Master.

Another brief suggestion, and with it I am done.

Our country is ablaze with excitement over the approaching centennial of the inauguration of George Washington as first President of the United States.

During the past few years we have celebrated many centennials—among others, that of our own beloved Grand Lodge, which first saw light one hundred and six years ago. In 1892 we hope to celebrate the centennial of the first Masonic Lodge in Herkimer County—Amicable Lodge, whose charter was granted by Robert R. Livingston, Grand Master.

The Masonic fraternity should feel a lively interest in the Centennial to be observed in New York on Tuesday next, as the central figures in that brilliant and historic event were in the front ranks of our beloved institution. George Washington, an active and distinguished Mason, and the Worshipful Master of his Lodge; Robert R. Livingston, Chancellor of the State of New York, who administered the oath of office to President Washington, upon a Bible now in possession of St. John's Lodge, No. 1, City of New York. M.·W.·Bro. Livingston was one of the ablest men of his period, and our honored Grand Master for sixteen years. Morgan Lewis was Chief Marshal of the Inaugural Ceremonies. He was at that time Grand Marshal of our Grand Lodge; subsequently, Governor of the State, and our Grand Master for thirteen years. Jacob Morton was Chief of Staff at the Inauguration. M.·W.·Bro. Morton was a brave and accomplished officer, who served with distinction during the Revolutionary War. He filled the offices of Grand Secretary and Grand Master for nine years.

If time would permit, we could recount the names of other Masons illustrious in the early history of our Government.

We will name, in passing, De Witt Clinton, Governor of this State, and our Grand Master for fourteen years. Daniel D. Tompkins, Governor of the State and Vice-President of the United States, and our Grand Master for two years. These, and other brilliant and distinguished Masons, who were leaders in the Government as well as in the Craft, elevated the institution far

above that of any other society, and has given it a permanency as secure and a position as honorable as any civil government.

May God in His infinite wisdom give their successors of the present day courage and ability to bear aloft with honor the standard of Free Masonry, bequeathed them by those heroes of other days.

ADDRESS BY BROTHER WARNER MILLER.

LADIES, AND GENTLEMEN, AND BRETHREN : The object of this meeting has been fully set forth by the reading of the letter of the Grand Master of this State. It is a meeting of thanksgiving and rejoicing.

Thanksgiving to our Creator and Grand Master for the many blessings which have been bestowed upon our Order since its organization in this State, and especially for those blessings which have come to the Order since it undertook the great work, the completion of which we meet here to-night to celebrate. That work was the establishment of a building for a permanent home for the Masons of the State of New York. The work was begun only half a century ago. It was then estimated that, if the work were pressed to its accomplishment, the cost would not exceed \$32,000. But we now find in the city of New York a building completed at a cost of \$2,000,000, and it is none too large or grand for the Free Masons of New York.

This was a great work, and it has required great perseverance ; it has required constant labor and unceasing attention. Many Lodges have contributed, until this grand work has been brought about.

When the Temple was first completed there was a debt upon it of \$1,000,000, and it seemed that all the Order could hardly pay it ; but it has been paid to the last farthing ; every bond raised. So, then, we, as Masons, can rejoice and give thanks for the accomplishment of this great work. But its completion is but a

small part of the grand labors of the Masonic fraternity in this State.

If we had simply a grand meeting-place, an elegant Lodge-room, where members might enjoy themselves socially, I should not entertain the sentiments that I do. But the object of the building of this Temple and the establishment of an Asylum Fund was the creation of the grand idea of building in the interior of this State an Asylum, where our brother Masons should have in their old age a place for proper care. The building of this Temple, then, not only provided a home for the Lodges, but also provided an income to be used for the maintenance of the members, their widows and orphans.

The Grand Master says in his letter that the income received from the rentals of the property amounts to \$50,000 in round numbers, and the whole income reaches \$75,000. In the Treasury there is now available \$100,000 for the erection of the new Asylum. The building of this Asylum is the work that now rises before us and for which we are to strive. In the accomplishment of this grand enterprise we shall provide a Home for our worthy members, their widows and their orphans. And, moreover, it is the expectation of the Order that the children of Masons may be properly educated in schools of an industrial character, and thus be fitted to do their full share in the work of life. I think we may take hope from the past, since the Order, in paying off this debt of over half a million dollars, has shown how fertile and plenary are its resources. The \$100,000 now available is but a small part of the amount which will surely be realized for the maintenance of this Asylum.

It seems to me that the accomplishment of the work at this time, and the order of the Grand Master of the State, calling this celebration for this time are most opportune. The people of the whole country are preparing to celebrate the inauguration of George Washington as the first President of the United States, who was not only a

prominent American but an eminent Free Mason. George Washington received the oath of office at the hands of Chancellor Livingston, who was Grand Master of the State of New York. He took the oath upon a Bible which belonged to a Masonic Lodge in New York City. This Bible still remains in the possession of the Order. However much the people may honor Washington as the patriot, the citizen, the statesman, we, as Masons, honor him more—he was a true man and a true Mason.

It would not be appropriate for me to go into the details of the history of the Order. Still, I may be pardoned if I make a few brief references to the past. Of its ancient history I shall say but little, it is incomplete and uncertain, and I shall not attempt to trace it. Some theorists contend that Masonry originated at the building of King Solomon's Temple, or among the labor guilds of Europe during the Middle Ages, or among the operative Masons who built the grand cathedrals of France, England, and other parts of Europe. These organizations are probably allied to the Masons of the present day, but many of our members who trace our history are able to show almost indisputable evidence of its antiquity. In England, we find that Sir Christopher Wren, the architect who built the Temple in London, was a member of the Order. In 1717, some three or four of the Lodges in London united and formed a Grand Lodge, and from that all modern Free Masonry exists. From England it extended to France and the other countries of Europe.

Soon after the establishment of the Grand Lodge in England, charters were granted to several Lodges in the United States. Benjamin Franklin organized a Lodge in Philadelphia, and became Grand Master of the State of Pennsylvania.

Immediately after the Revolutionary War, Masons organized themselves in this State, and a Grand Lodge was formed, and from this small beginning, a little more

than a century ago, the institution has grown, until to-day it numbers seventy-five thousand members in this State, and in the United States more than six hundred thousand. Our Order has gone on ; has done good work. It has given its best thoughts and endeavors for liberty and for humanity. It has done much for the elevation of mankind and the furtherance of all good works. In this State, Free Masonry has numbered and held within its folds many of our leading men, among them Chancellor Livingston, De Witt Clinton, Morgan Lewis, Daniel D. Tompkins and Chancellor Walworth. In the country at large most of the leading men were Masons. Andrew Jackson was prominent in Masonic circles in Tennessee ; Henry Clay was Grand Master in Kentucky.

Masonry is more than mere forms, ceremonies and ritual. To the casual observer and uninitiated these may seem trivial, but they all have a meaning and application that come from the principles underlying the Order. I desire to call your attention to these principles which it advocates. Free Masonry is founded upon the brotherhood of man. It is one of the grandest establishments of man ; one of the greatest productions of mankind for his own elevation and advancement. It embraces within its folds all ranks and conditions. Kings, emperors and peasants, alike, are members of our Order. The ruler is no better than the worker, the master than the servant. Frederick the Great, of Prussia, was a leading Mason. The Prince of Wales, heir-apparent to the English throne, is Master of the Grand Lodge of England to-day. In our own State, the highest and the lowest are members of this organization.

It requires from all that they shall be honest, honorable men. It is a *sine quâ non* of membership that he must believe in the Bible, in a Supreme Being, and in the immortality of the soul.

It knows no creed in religion. In this respect it gives

absolute freedom of action to its members. It requires of its membership fidelity to the country, loyalty to the government, and devotion to the interests of mankind. It eschews politics, and does not allow political discussion in its Lodges. It demands of its members that they do their duty to the government to which they belong.

Masonry, however, makes no demands of its members which conflict with the rights of society, the State or the church. This has sometimes been doubted, and even denied with such great opposition that some churches have demanded of their members that they should not be Free Masons. But this prejudice and antagonism have substantially passed away, and it has been satisfactorily shown that men may be good citizens and good Masons. In free America, Free Masonry is honored and respected. I say it teaches to men loyalty to their government, patriotism to their country, fidelity to humanity, and charity to their fellow-men. In the late war of the Rebellion, Free Masons met upon the battle-field and fought each other unflinchingly, for they owed their first duty to the flag under whose folds they had promised to fight, and fall if needs be. Their first care was for their country, in whose defense they had taken arms. It was no uncommon thing to see, after the storm of battle had passed and the field lay piled with the dead and dying, a Mason of the North or of the South bearing aid to a brother, met by chance and who had made himself known.

The chief effort of this Order, as I see it, is its great work of charity. It strives for the amelioration of the condition of mankind. It is not to have a Lodge-room where the members might find social enjoyment. The final object for which it aims, and for which it was organized, is charity. Charity is the sole end of our Order. Charity is the great characteristic of the age in which we live. Two centuries ago there was no system of public

charities. Governments then expended all their incomes in maintaining peace in their own countries and waging foreign wars. All their wealth was spent in selfish ways for their own temporal aggrandizement. Public charity was unknown. But to-day, if a stranger from over the seas should come to New York, and should ask me what I had to show him as to the results of our modern civilization, I would show him—first, our public school system, where all may receive instruction ; secondly, our great public and private charities. If you have not considered this subject you will bear with me when I say that they are unsurpassed by those of any other State or government. There are our asylums, both public and private, for the idiotic, the blind, the deaf and dumb ; and the Soldiers' Home, at Bath. These are indicative of the modern spirit of Christianity. We might turn to the local charities where you will find many homes for those whose age and condition demand a place of comfortable and quiet living. These great public charities have come from the hearts of the people through their Legislatures. But before Legislatures took hold of this important question it became necessary that the people should be moved, and in this grand work Free Masonry has been one of the prime factors. But I will not claim all the honor for Masonry, though our organization has had much to do with it ; for at the beginning was this grand principle of charity—one of our foundation-stones. It resulted in the building up of a grand system of public schools. While Masonic charity is confined to its membership, yet I do not hesitate to say that this spirit of charity has done very much to quicken it in public and private asylums.

Go into our towns or our cities, and you will find that he who is charitable in his own Lodge or Church will be always the first in the community to favor large appropriations for charitable work.

Two centuries ago, the labor of the world was slave-labor. Free Masonry has always set its face against

slavery, and none but free men have ever been allowed to become members of the Order. In England, and in our country, it has always labored for the freedom of the human race.

This, then, is the grand work that lies before us : The erection of this Home for the members of our Order and the establishment of schools of a high order. There can hardly be a more exalted purpose than this.

It seems to me that, when we look back in the history of our race, and see what has been accomplished, we may hope for the final accomplishment of our expectations.

Many believe that the human race is going down, instead of up, but to the man who does believe this I can only say, 'You have read awrong, if you have read at all.' All that is worthy of imitation has been accomplished within the past two centuries, and largely within the past one hundred years. We do not believe that the standard of humanity is falling, but that it is rising continually. The Free Masons of the State of New York are attempting to do only their share of the work—they do not expect to accomplish it all.

Masons can be true to each other and to society.

And now, my brethren, I have only this to say in conclusion : You have been engaged in a grand work in raising this immense debt and in establishing this Asylum Fund for the amelioration of the condition of those of your brethren whom fate has made fit subjects for your charity. Do not let the work cease or your energies lag ; but there should be double, nay treble, this amount raised for the continuation of our charitable and philanthropic work. No doubt, when the site of the Asylum is decided upon, the fund will increase in a way to exceed our most sanguine expectations.

And, brethren, as we continue on in the good work, our interest should not diminish or abate, but let us remember that this is the grandest charity in the State of New York or the nation at large.

Riverhead Lodge, No. 645, Riverhead.

ORDER OF EXERCISES.

8 O'CLOCK, P.M.

1. Singing, "Old Hundred."
 2. Prayer, by the Chaplain, Rev. O. C. Lane.
 3. Music.
 4. Reading an Address from the Grand Master, M.:W.:Frank R. Lawrence, by W.:H. H. Benjamin.
 5. Music.
 6. Address, by W.:Rev. William I. Chalmers.
 7. Music.
 8. Collation.
-

Jefferson Lodge, No. 332, Watkins.

A special meeting of Jefferson Lodge, No. 332, was held at their hall on Wednesday evening, April 24, 1889, at 7½ o'clock P.M., pursuant to an edict from Frank R. Lawrence, Grand Master.

The meeting was organized by the election of R.:W.: L. M. Gano as Chairman and E. D. Tompkins as Secretary.

The exercises recommended by a Committee appointed by M.:W.:Frank R. Lawrence, Grand Master of Masons in the State of New York, were adopted as follows :

1. Prayer, by Rev. Bro. Thomas E. McMellen.
2. Singing, "Old Hundred," by the entire audience, led by Bro. A. S. Stothoff, assisted by Miss Ann E. Gulic at the organ.
3. Reading the Grand Master's Address, by R.:W.:L. M. Gano.
4. Music, by Clawson's Band.
5. Address, by Rev. Bro. Thomas E. McMellen.
6. Benediction.

There were present representatives from the following sister Lodges: Orange Lodge, No. 621; Lodi Lodge, No. 345; Painted Post Lodge, No. 117; Courtland Lodge, No. 470; Union Lodge, No. 114; Trumansburg Lodge, No. 157, and Otsiningo Lodge, No. 435. There were nearly one hundred persons present, and all seemed to feel that the hours were pleasantly and profitably spent and a very good impression was manifested by the uninitiated present, and, we trust, may bear fruit in coming time.

E. D. TOMPKINS,
Secretary.

L. M. GANO,
Chairman.

OCTOBER, 21, 1885.

THE BEGINNING OF THE END.

BY R.:W.:JOHN F. COLLINS, P. D. D. G. M.

WHILE time lasts, and Masons meet in sacred ceremonial around their central altars, or mingle in fraternal fellowship in their hours of refreshment throughout this great commonwealth, the 24th of April, 1889, will stand as one of the most notable of all dates, treasured and venerated by the Brotherhood in this great jurisdiction. Upon the minutes of more than seven hundred Lodges, will ever be preserved the record, that upon the evening of that day, and at the same hour, the voice of praise and devout thanksgiving by nearly eighty thousand Masons ascended in grateful acknowledgment to the Giver of All Good—the Sovereign Grand Master of a 1—that the honor of the Fraternity of this State was at last redeemed from the stain of debt, and that it was thenceforth untrammelled in its God-ordained mission of holy charity and love to man.

It would appear eminently fit that somewhere in our annals should also be preserved some distinct memorial of another date ; a date which gave birth to the possibilities of April 24, 1889 ; a date more important to the Craft than that, if not, indeed, any other in some aspects, and

in the sense that the date of the birth of a man is more important than the date of his death ; for the latter may be—indeed, is—a rest from life's care and struggle, while the former is momentous as inaugurating the era of human experience, bounded by the limit of life and surrounded with doubt as to its fateful consequences of good or ill, of success or failure.

Those who had carefully noted the public utterances of M. : W. : Frank R. Lawrence while Deputy Grand Master, became convinced that he was contemplating some movement of "great pith and moment" to the Craft upon his accession to the Grand East, but the wisest and most far-seeing were not able to apprehend what that purpose might be.

In due time, the Grand Lodge held its Annual Communication, in 1885 ; discharged its usual duties, elected its Grand Officers, elevating Brother Lawrence to the Grand Mastership, who, in his address to the Grand Lodge, uttered the following significant words :

"Brethren : Great and useful labors are before us. We speak often and proudly of the extent of our almost imperial jurisdiction, and of the greatness of the number who acknowledge our rule. Let us recollect that these are proper subjects of self-congratulation only while our labors achieved are commensurate to our capabilities and strength.

"We are now to separate, each to return to his own Masonic household, and not again to gather together in the General Assembly of Masons until another milestone in the journey of life shall have been passed.

Masters : Let the adding to our numbers be not the greatest of your cares. To regard numerical strength as the true test of Masonic success would be a most vital and unfortunate error. Let your first thought be for the welfare of your brethren. Be to them tender and loving, striving by precept and example to aid them to be just

and upright, reverent and God-fearing ; and when another year with all its inevitable changes shall have worn away, and the portals of the Great Mother Lodge shall again be opened to receive us, may the State of the Craft throughout all our broad domain happily reflect the devotion and the fidelity of those who have been entrusted with the supervision of the work."—*Trans.* 1885, page 136.

The Grand Lodge adjourned ; the summer and early autumn passed without any further indication of the purposes of the Grand Master. But, on the 8th of October, the following letter was addressed to each of the elective and appointed Grand Officers :

GRAND LODGE, F. AND A. M.,
OFFICE OF THE GRAND SECRETARY,
MASONIC HALL, NEW YORK, October 8, 1885. }

R.:W.:AND DEAR BROTHER: M.:W.:Frank R. Lawrence, Grand Master, directs me to to give notice that he desires to meet the officers of the Grand Lodge for the purpose of acting upon matters of the greatest consequence to the Craft.

The Grand Master accordingly requests you to attend a meeting of the Grand Lodge Officers, to be held at Masonic Hall, in the city of New York, on Wednesday, the 21st day of October, 1885, at 9 o'clock in the forenoon.

It is very necessary that every officer of the Grand Lodge should be present.

Fraternally,

E. M. L. EHLERS,
Grand Secretary.

The only record, as yet, in our annals, of the meeting held in obedience to this request is the following extract from the address of the Grand Master to the Grand Lodge, at its communication in 1886 :

“ I sought the advice and assistance of my official associates, and a meeting of all the officers of the Grand Lodge was called, which took place in this city on the 21st day of October. With scarcely an exception, every

brother whose attendance was thus requested, including those residing in most distant parts of the State, punctually attended in response to this unusual call ; many of them traveling hundreds of miles, at great inconvenience and considerable expense ; and I here record my warmest thanks to one and all, not only for their willing attendance and conscientious advice upon this occasion, but for their earnest and devoted labors, often amid circumstances of the greatest discouragement, in the prosecution of our further efforts.

“ As the result of the meeting of October 21st, which continued the entire day and elicited many varying opinions, it was determined that the subject should be at once laid before the Craft, and an earnest and continued effort made to procure funds to be applied toward the payment of the debt.

“ The Grand Officers separated, with an adequate comprehension of the difficulties with which their efforts were certain to be attended, yet determined to use every effort to induce the Craft to look upon this subject in the light of the present rather than of the past, and with an abiding faith that, through the righteousness of their cause, their labors would not be denied at least a reasonable measure of success.”—*Trans.* 1886, page 29.

Surely the Craft in the future, if not indeed in the present, will desire to know more of that eventful, memorable day than can be gleaned from the foregoing reference of the Grand Master to it—necessarily brief.

He would indeed be a gifted writer who could do the day and occasion justice. No man who was present will ever forget the scene while memory holds its sway ; its like, Masonically, never happened before ; is not possible again.

At a few moments after 9 A.M., on that 21st of October, 1885, the Grand Officers at the time had assembled in the Austin Room. The roster was as follows :

GRAND OFFICERS FOR 1885-1886.

M.:W.:	Frank R. Lawrence.....	Grand Master.....	New York.
R.:W.:	John W. Vrooman.....	Deputy Grand Master ..	Herkimer.
" "	James Ten Eyck.....	Senior Grand Warden..	Albany.
" "	John Hodge	Junior Grand Warden..	Lockport.
" "	John Boyd.....	Grand Treasurer.....	New York.
" "	Edward M. L. Ehlers ..	Grand Secretary.....	New York.
" "	John G. Webster	Grand Chaplains. ...	Greenbush.
" "	Charles W. Camp.....		Kingston.
" "	Robert Collyer		New York.
" "	Washington E. Connor.	Grand Marshal.....	New York.
" "	John A. Davis	Grand Standard Bearer.	Rochester.
" "	Washington Mullin.....	Grand Sword Bear. r...	New York.
" "	Horace L. Greene.....	Grand Stewards....	Fort Plain.
" "	Levi Samuels.....		New York.
" "	George Hayes.....		New York.
" "	Henry J. Smith.....		Brooklyn.
" "	Ephraim W. Richardson.	Senior Grand Deacon...	Brooklyn.
" "	Charles R. Fitzgerald...	Junior Grand Deacon...	Buffalo.
" "	George H. Raymond...	Grand Lecturer.....	New York.
" "	Herman G. Carter	Grand Librarian.....	New York.
" "	George Skinner.....	Grand Pursuivant.....	New York.
" "	John Hoole.....	Grand Tyler.....	New York.

DISTRICT DEPUTY GRAND MASTERS.

1. Suffolk and Queens Counties, R.:W.:George M. Williamson, Newtown.
2. Kings County, east of Washington avenue, Brooklyn, except Lodges, Nos. 511 and 719, R.:W.:Frederick S. Benson, Brooklyn, E. D.
3. Kings County, west of Washington avenue, Brooklyn, including Lodges, Nos. 511 and 719, R.:W.:John Kendall Dunn, Brooklyn.
4. Lodges in New York City, numerically from No. 1 to No. 156, inclusive, R.:W.:John F. Collins, New York.
5. Lodges in New York City, from No. 178 to No. 271 inclusive, R.:W.:Wright D. Pownall, New York.
6. Lodges in New York City, from No. 272 to No. 454, inclusive, R.:W.:William H. Andrews, New York.
7. Lodges in New York City, from No. 457 to No. 641, inclusive, R.:W.:William V. King, New York.

8. Lodges in New York City, from No. 642 to No. 773, inclusive, R.:W.:Sheldon B. Shaw, New York.
9. Westchester, Putnam and Dutchess Counties, R.:W.:George W. Robertson, Peekskill.
10. Rockland, Orange, Sullivan and Ulster Counties, R.:W.:Marvin E. Deyo, Ellenville.
11. Greene, Delaware and Schoharie Counties, R.:W.:B. Grant Havens, Jefferson.
12. Columbia, Rensselaer, Albany and Schenectady Counties, R.:W.:Isaac A. Allen, Hoosick Falls.
13. Washington, Saratoga, Warren and Essex Counties, R.:W.:John W. Whitehead, Port Henry.
14. Montgomery, Fulton, Hamilton and Herkimer Counties, R.:W.:William B. Howell, Herkimer.
15. St. Lawrence, Franklin and Clinton Counties, R.:W.:Horace White, Richville.
16. Jefferson and Lewis Counties, R.:W.:Byron J. Strough, La-fargeville.
17. Oneida and Madison Counties, R.:W.:George W. Chapman, Canastota.
18. Otsego, Chenango and Broome Counties R.:W.:F. Delos Shumway, Otego.
19. Onondaga, Oswego, Cayuga and Cortland Counties, R.:W.:Henry T. Dana, Cortland.
20. Tompkins, Schuyler, Tioga and Chemung Counties, R.:W.:George B. Davis, Ithaca.
21. Wayne, Ontario, Seneca and Yates Counties, R.:W.:John N. Macomb, Jr., Branchport.
22. Monroe, Livingston, Genesee and Wyoming Counties, R.:W.:John Alexander, Rochester.
23. Steuben and Allegany Counties, R.:W.:Daniel F. Cridler, Hornellsville.
24. Orleans and Niagara Counties, R.:W.:George A. Newell, Medina.
25. Erie County, R.:W.:Albert Jones, Buffalo.
26. Chautauqua and Cattaraugus Counties, R.:W.:Byron L. Kimble, Gowanda.
27. Richmond County, R.:W.:Aquila Rich, New Brighton.
28. Lodges working in German, in the City of New York and in Kings and Richmond Counties, R.:W.:E. A. George Intemann, New York.
29. Lodges working in French Spanish or Italian, in the cities of New York and Brooklyn, R.:W.:George F. Heidet, New York.

With three exceptions, however distant their homes, all were present in willing obedience to the request of the Grand Master. Those not present were : R. : W. : James Ten Eyck, Senior Grand Warden, who was beyond reach in the far North Woods, seeking a restoration of health, undermined by too great physical and mental application ; R. : W. : George F. Heidet, District Deputy Grand Master, Lodges working in French, etc., absent in Mexico, and also beyond reach ; R. : W. : John W. Whitehead, District Deputy Grand Master Thirteenth Masonic District, wrote from his sick-bed a touching and eloquent letter of regret at his inability to be present. It was his last official act, for the light of his life burned away all too speedily, shortly thereafter expiring in its socket. His ashes were tenderly consigned to the tomb ; his pure spirit passed beyond the veil which divides the visible from the invisible : the finite from the infinite.

“ Sure the last end of the good man is peace ! How calm his exit ;
Night dew's fall not more gently to the ground,
Nor weary worn-out winds expire so soft.”

The assemblage waited upon the will of their chief. Without, the elements seemed at war ; torrents of rain, driven by a furious gale, beat savagely against the walls of the Temple ; within, all was intense expectancy to know whereto had gone forth the call convening an assemblage so unique and unprecedented.

The Grand Master arose and addressed his associates. It will ever be a source of keen regret that that address cannot be reproduced in its perfection and power. The utmost that can be done is to strive to preserve its substance ; its terse, incisive, forceful method can live only in the memory of those whose privilege it was to listen to it. To say that it was a surprise to all, is simply to state a fact. He seemed to feel that he had to deal with men of a high order of intelligence—men with whom no mere glitter of eloquence could or would avail ; men, many of

whom were nearly, if not quite, as familiar with the subject it was his purpose to present as he himself, and some of whom he was doubtless certain had imbibed—to some extent at least—a sympathy with the popular prejudice concerning it. No other analysis of the operation of his mind can account for the clear and cogent statements of facts throughout the whole of that remarkable address, coupled with the painstaking logic by which he adroitly linked those facts together, hoping, in the end, to lead his listeners to the same conclusions at which he had arrived ; having, meanwhile, no doubt that each and all of them were open to conviction through the medium of proper and self-sustaining argument.

He began his address with a cordial greeting to all, and an expression of his sense of obligation for the readiness and unanimity with which his request for their presence had been complied with.

This done, with a terseness which was almost blunt, he proceeded to state that the purpose whereto he had requested their presence was for a consultation upon the status of the Hall and Asylum Fund debt.

No words can describe the effect of his announcement upon his hearers—it can only be recalled and understood by those who were present.

He then proceeded to trace the history of the fund from the very beginning, step by step, in the regular order of sequent events up to the very hour of the meeting he was addressing. The origin of the fund and its early progress was recounted in detail ; the early purchase of real estate, with the fortunate and profitable results were commented on ; these transactions traced down to the purchase of the property whereon stands our present Temple ; a statement of the fund then in hand ; the laying of the corner-stone ; the commencement of the building ; the subsequent grave financial difficulties which arose ; the contracting of the vast obligations by which alone the building was finally completed — all these

features of the subject were presented in the most forcible terms.

Nothing was concealed ; nothing was extenuated or glossed over ; simply the naked facts, without criticism, were set forth.

He then took up the later history of the fund, and proceeded to show how we had gone on from year to year paying great sums for interest, meanwhile reducing the debt so slowly that the payments were scarcely perceptible ; that the interest already paid largely exceeded the whole amount of the remaining debt. He pointed significantly to the fact, that to continue the existing methods would absorb a still further sum of about two hundred thousand dollars before the maturity of the debt, making no allowance whatever for the difficulties, contingencies and expense which might arise to further postpone its payment when due.

He took up the question of the total cost of the building and its then income ; the creation of the fifty-cent tax ; and demonstrated that the annual interest charges upon the debt—about thirty-two thousand dollars (\$32,000) per year—equalled nine-tenths of the whole sum annually received from the Craft in payment of such tax ; the tax in and of itself being a vexing evil and a source of great discontent among the Fraternity.

He then took up the question of the outstanding first-mortgage bonds, referring to their terms and conditions ; he pointed out, that when these obligations matured, we should have no means wherewith to pay them ; that it would therefore be necessary to issue more bonds ; to continue the payments of interest charges, and, as a consequence, postponing to the dim and distant future the erection of an Asylum. He presented, in a very forcible manner, the fact, that while the bonds contained no sinking-fund clause, as is usual with such issues, we were laying aside nothing with which to pay them at maturity ; he referred to the fact, that it had been held the bonds

could not be paid before their maturity in 1891, and asserted that, in his opinion, after a careful examination, this was an error ; that the Trustees had the right to pay the bonds whenever they were able to do so.

He obviously regarded this as a matter of cardinal importance, for he discussed it with the power and distinctness of demonstration.

So far, throughout his whole address, it was obvious that his purpose was to present an accurate view of the subject, laying before the assembled Grand Officers its dark and bright sides alike, and having thus traversed it in all its varying phases, he stated that the only conclusion he could draw, after the most careful study, was that the indebtedness of the Masonic Hall and Asylum Fund, although a just, sacred and acknowledged debt of the whole Fraternity, was being unduly protracted, thereby inflicting upon ourselves useless expense and consequent needless sacrifices ; and that its continued existence was a blight upon the energies and usefulness of the Fraternity ; that to continue the process of its payment upon the slow and unsatisfactory methods then and thereto prevailing was an evil of grave magnitude, not to characterize it in stronger terms ; that it was our duty to at once begin a determined effort for its speedy payment, and falter not until the last dollar was paid.

He recognized and admitted the great obstacles which were to be confronted, not only because of inherent difficulties, but also because of deep-rooted prejudices in the minds of the Craft, which had been intensified by the lapse of time and the galling burdens resulting from an evil so withering and long-standing.

Thus, clearly weighing and measuring the manifold difficulties to be overcome, his courage, his obvious sense of duty, his confident hope of and belief in success, with the blessings of Providence, was heroic ; it was sublime ! He closed his address by stating that he hoped for the frankest and fullest discussion of the whole subject ; that

he desired each and every one without reserve to state his convictions and views ; that it was to that end he had called them together.

This address of the Grand Master, of which there is here given a mere sketch—a meagre outline only—seems plain and simple enough at this distance of time and in the light of subsequent events, the Craft throughout the length and breadth of the State having often since heard him upon the same theme ; but it was not so on that day. Then, his propositions and conclusions appeared to be so bold and startling as to quite stagger his hearers for a time, and when he ended his address the interest was so absorbing that no one appeared willing to be the first to enter upon the discussion ; whereupon, he began at his right, and calling on each in turn brought forth an expression of views from all. Every shade of opinion was voiced, from a full or partial concurrence with the Grand Master, to the absolute declaration that, in some sections of the State, the Craft were heartily sick and disgusted with the whole subject, and that, therefore, it would not be possible to do anything whatever toward the end proposed ; that in some, if not many, of the country districts, there was not the slightest interest in the Temple or the Hall and Asylum Fund, which were regarded as wholly city affairs.

So absorbing became the discussion that all lost note of drifting time, and thus the entire day was passed in a continuous session. Not a phase of the whole subject escaped dissection, and while nothing was “set down in malice,” surely “nothing was extenuated.”

Thus passed that memorable day to the Craft of this State, and at its close, as night “drew her mantle about the earth,” the Grand Master arose and addressed the assemblage substantially as follows :

“Brethren : We have passed the day in counsel. We have fully and frankly interchanged views and discussed the subject, to consider which I asked your presence here.

The shadows of night admonish me that I should bring this protracted session to a close.

“ I feel assured, however, that we all understand each other on the subject we have so freely discussed better than we did when the morning brought us together.

“ And now, ere we separate, and as a fitting conclusion to our unreserved interchange of views and opinions—as many of you as feel that the time has fully come when a determined effort should be made for the reduction and speedy liquidation of the Hall and Asylum Fund debt, please manifest it by rising.”

There was an instant of pause, when, as though the heart of each had been touched by an electric spark, or drew inspiration from the subdued intensity of the Grand Master, every man present sprang to his feet ; on the countenance of each there was stamped more than hope ; there was stamped determination, confidence.

There was a moment of profound silence ; all present were deeply moved ; and while all were yet standing, the Grand Master said :

“ Brethren : Our labor is already begun and, with God’s help and blessing, shall cease not until we are forever free from debt. Within a few days I will forward to you a letter containing my suggestions as to our general plan of work, to the end that having a united purpose we may pursue a uniform method in its accomplishment. And now, committing ourselves to the guidance of an All Wise Providence, we will terminate our session.”

Thus closed the day—the beginning of the end ; a day big with import to the Craft and blessed in its results without stint by that good Providence, upon whom the Grand Master and all confidently relied, and to whose prospering guidance they appealed.

On October 31st, ten days afterward, the Grand Master forwarded to each of his associates the confidential letter here and now first published ; without it, this sadly indifferent sketch would be even more incomplete than it otherwise is :

OFFICE OF THE GRAND MASTER OF MASONS
IN THE STATE OF NEW YORK.

MASONIC HALL,
NEW YORK CITY, October 31, 1885.

Personal.]

Read and preserve.

MASONIC HALL AND ASYLUM FUND.

R. : W. : AND DEAR BROTHER : I write this letter pursuant to the understanding at our meeting on the 21st instant. It is prepared in the hope that it may guide and assist the Grand Officers in the great work upon which we have unanimously resolved to embark.

By closely adhering to the general plan agreed upon, and following the suggestions here outlined, system and uniformity will be given to our labors throughout the State.

Leaving every Grand Officer to exercise his own judgment as to the best means whereby to attain success, I make the following general

SUGGESTIONS.

1. The movement in each District should be carefully supervised by its District Deputy Grand Master. Each District Deputy Grand Master should keep in constant correspondence and communication, personally and through his assistants, with the Masters of the Lodges in his District. He should at once make known to the Grand Master any unexpected difficulty, want of interest or failure to carry out the order embodied in the Grand Master's Circular Letter. [Letter addressed by the Grand Master to all the Lodges.]

2. In view of the large territory embraced in many of the Districts each District Deputy Grand Master should select, as his immediate assistants, one or more active, capable brethren, willing to undertake the work. Every

County should have at least one brother (preferably two or three) thus selected, who can aid the Grand Officers in the creation of an active, lively interest in out-work in every Lodge. The character of our task is such that many zealous brethren, with much capacity for work, can doubtless be thus enlisted without difficulty.

The brethren thus selected by the District Deputy Grand Master to assist him should be fully instructed by him, and furnished with all information likely to aid them. Their chief work should be to see that the Grand Master's recommendation, as to the appointment of a strong and numerous committee, is complied with in every Lodge. Please report to me at once the names of all brethren selected to assist in the work, so that they may receive proper mention at the meeting of the Grand Lodge.

3. Each District Deputy Grand Master should at once invite all his predecessors in office, and all other Past Grand Officers residing in his District, to meet him, acquaint them fully with the nature and purpose of our work, and ask their cordial and active help. This should not be delayed. The assistance of Right Worshipful brethren, who have held the office of District Deputy Grand Master within the past few years, will be found particularly valuable. If each of them will only see that a thorough canvass for subscriptions is made in his own Lodge, it will be a material aid; but most of the Past District Deputy Grand Masters will be willing to do more than this.

4. The several other appointed officers of the Grand Lodge are expected to co-operate fully with the District Deputy Grand Master in their respective districts. It has been arranged that the Deputy Grand Master and Grand Wardens will act in conjunction with Grand Master, in their respective portions of the State.

5. Each Grand Officer should begin active work in his own Lodge, unless particular circumstances render another course advisable.

6. Each Grand Officer should communicate to the Grand Master the names of any brethren in his District or vicinity with whom it may be thought advisable for the Grand Master to communicate direct. This should include both brethren likely to contribute liberal sums, and those having it in their power to render active assistance in any particular direction.

7. See that the recommendations of the Grand Master's Circular Letter are fully carried out in every Lodge, particularly that relating to the appointment of a strong and numerous Committee, to obtain subscriptions from individual brethren.

Be most particular to see that the non-attending members are visited by these Committees.

Among those best able and most willing to contribute liberally are often many who, for various reasons, do not often attend their Lodges. Our success largely depends upon bringing the subject to the attention of this class of brethren, personally and directly. This can only be thoroughly done through the medium of Lodge Committees. Many a brother, too busy to attend his Lodge, will willingly contribute if personally visited by one or more members of a Committee, and properly informed of the nature of our work.

8. As we all understand, there are in every Lodge active and inactive brethren. We must aim to interest the active members in each Lodge, and get them to interest their less active fellow-members.

Each Lodge should appoint a strong, numerous, active Committee to circulate the subscription papers (say in the proportion of one member of the Committee to every ten or twelve members of the Lodge). The Committee should take the Lodge Register, divide the work by allotting every brother whose name is upon it, so that every member of the Lodge will be seen by some member of the Committee, so arranging that every brother will be visited by whatever member of the Committee can best

see him. Members at great distances should be reached by correspondence.

If we procure this to be done, there can be no doubt of our entire success.

Every Grand Officer should strive to the utmost to make each Lodge appreciate the importance of a thorough canvass made in this manner.

9. Contributions from the funds of Lodges, although most welcome, are necessarily limited in number and amount. Contributions from individual brothers are practically unlimited ; at least, they will only be limited by the amount of work we succeed in doing and in causing to be done.

10. Do not, under any circumstances, become discouraged. You will meet the apathetic and indifferent, and those who are ever ready to predict failure ; but remember that there are drones in every hive, and it would be strange, indeed, were there none in so large a fraternity as ours.

11. In this, as in all other great undertakings, hard work, enthusiasm and activity are the secrets of success. In the end we shall find the result of our labor very fairly proportioned to the amount of energy and perseverance we have brought to bear.

12. The Grand Master expects to spare no personal exertion. He hopes that all the Grand Officers will freely communicate with him from time to time, as they may find expedient.

It is idle for brethren to cavil about the past. We have to deal, as sensible men, with things as they now exist.

Now, let us go forward in this noble and righteous work, leaving no effort untried until our glorious purpose is fulfilled.

Fraternally yours,

FRANK R. LAWRENCE,

Grand Master.

From the receipt of this letter, each Grand Officer associated with the Grand Master, from first to last, with unfaltering loyalty amid manifold discouragements and vexations, and with unquestioning confidence followed his lead, and this begun,

" With ceaseless toil the work went on
Through days, and months, and years,
Beneath the summer's laughing sun
And winter's frozen tears."

and stopped not until the last dollar of the debt was paid.

The rest is History. That subtle and silent foe of the Craft—silent, because, vampire-like, it fattened by that it fed on—has been slain ; they are no longer bondsmen to any, save in the bonds of Friendship, Relief and Truth.

Fitting, indeed, was the Jubilee of April 24, 1889, as the culmination, the consummation of October 21, 1885.

God ever and abundantly bless and long preserve to the Craft the man to whose genius, wisdom, and unwavering fortitude they owe the priceless boon of being able to call themselves in fact and in truth, FREE Masons
—FRANK R. LAWRENCE, Grand Master.

INDEX.

MASONIC HALL, NEW YORK.

	PAGE
Grand Lodge Room, Masonic Hall, New York.....	9
Grand Officers present.....	9
Programme,.....	12
Committee of Arrangements.....	12
Opening Remarks by Grand Master.	13
Prayer by R.:W.:John M. Worrall, D.D.....	14
Address by M.:W.:Frank R. Lawrence.....	16
Oration by R.:W.:Robert Collyer, D.D.....	20
Telegrams.....	29
Letters.....	32
Remarks by R.:W.:Wm. Sherer.	33
Reply by the Grand Master.....	33
Benediction by R.:W.:J. M. Worrall, D.D.....	34

Encyclical.....	6
Circular to Lodges.....	7

ADDRESSES.

	PAGE
Adams, Rev. George.....	471
Andrews, Charles L.....	411
Anthony, M.:W.:Jesse B.	224
Barlow, W.:Cyrus	365
Bennett, Thomas H.....	305
Birch, W.:John.....	512
Blackham, M.D., George E.....	424
Boice, W.:James.....	333
Brodie, M.:W.:William A.....	314
Burnham, R.:W.:Frederick A.....	148
Bush, M. E. H. P. Franklin B.....	536
Camp, Rev. C. W.....	429
Canfield, D.D., Rev. A. J. (prayer)....	121
Childs, Hon. A. L. (poem).....	540
Clark, M.D., W.:Simeon Tucker (poem).....	437
Clay, W. F.....	446
Cochrane, Rev. A. G.....	292
Cooper, M.D., W.:Henry C.....	74
Couch, M.:W.:Joseph J.....	132
Dana, R.:W.:H. T.....	505
Davis, R.:W.:George B.....	269
Day, Hon. David F.....	243
Egar, Rev. Dr. J. H. (address and prayer)	284
Fellows, W.:George B.....	245
Gates, Rev. L. M.....	494
Glover, W.:William A. (toast).....	86
Goodwin, R.:W.:A. T.....	385
Graves, John C....	242
Grimes, R.:W.:Marion	121
Gunnison, Rev. Dr. Almon (prayer).....	106
(address).....	115
Hall, R.:W.:and Rev. Dr. Charles H.....	140
Hart, J. B.....	345
Hollwegs, W.:Jacob.....	463
Hubbard, W.:and Rev. Warren C.....	124
Hunt, Rev. Robert.....	401

	PAGE
Husted, M.:W.:James W.....	263
Johnson, W.:Joseph A.....	179
Keyser, Rev. S. G.....	440
Laird, M.D., F. F.....	376
Lasby, Rev. C. C.....	474
Lawrence, M.:W.:Frank R.....	16
Marsh, Rev. E.....	298
Maynard, Hon. I. H.....	412
Messaros, Rev. Waldo.....	80
Miller, W.:John D.....	352
Miller, Warner.....	546
Mitchell, Rev. Mr.....	504
Munson, Rev. Henry C. (poem).....	256
Oppenheimer, W.:Adolph.....	102
Peters, Hon. Bernard.....	111
Phelps, Rev. Isaac Newton.....	207
Rafter, Rev. W. W.....	450
Risley, R.:W.:Laurence G.....	423
Sutherland, W.:W. A.....	516
Ten Eyck, R.:W.:James.....	201
Thompson, Rev. J. W.....	231
Tuthill, W.:George (toast) ..	86
Twing, Rev. Cornelius L.....	108
Van De Water, Rev. Dr. Geo. R.....	52
Van Saun, W.:S. S.....	351
Vrooman, R.:W.:John W.....	543
Warker, R.:W.:Edward H.....	49
Wheeler, R.:W.:Eustace H.....	106
Wolcott, W.:Charles D.....	338
Woodworth, Rev. A. B.....	335
Worden, Rev. A. T.....	354
Young, Rev. S. W. (address and prayer)	390

“October 21, 1885. Beginning of the End.” By R.:W. John
 F. Collins, P. D. D. G. M..... 555

LODGES.

	PAGE		PAGE
Acacia, 327.....	36	Atlas, 316.....	39
Acacian.....	215	Auburn, 431.....	539
Acanthus, 719.....	119	Aurora Grata, 756.....	119
Adelphic, 348	43	Avoca, 673.....	219
Adirondack, 602.....	196		
Advance, 635.....	490	Babylon, 793.....	421
Adytum, 640	119	Baltic, 284.....	104
Æonian, 679.....	239	Baron Steuben, 264	243
Afton, 360.....	171	Batavia, 475.....	328
Ahwaga, 587.....	342	Bedford, 574.....	119
Akrow, 527.....	209	Beethoven, 661.....	70
Albion, 26.....	522	Belmont, 474.....	166
Alexandria, 297.....	312	Benevolent, 28.....	74
Allegany, 225.	172	Bethel, 733.....	100
Allemania, 740.....	70	Big Flats, 378.....	277
Alma, 728.....	91	Binghamton, 177.....	491
Altair, 601.....	119	Black Lake, 319.....	255
Amenia, 672.....	275	Brooklyn, 288.....	119
Americus, 535.....	45	Brasher, 541.....	199
Americus	79	Buffalo Lodges.....	240
Amity, 323.....	39		
Ancient, 724.....	45	Callicoon, 521.....	162
Ancient City, 452.....	200	Cambridge, 662.....	119
Anglo-Saxon, 137.	119	Cambridge Valley, 481....	485
Anthon, 769.....	104	Canandaigua, 294.....	304
Antwerp, 226.....	156	Candor, 411.....	342
Apollo, 13.....	223	Caneadea, 357.....	488
Aquila, 700.....	397	Cape Vincent, 293.....	341
Arcana, 246..	84	Caroline, 681.....	333
Architect, 519.....	79	Cassia, 445.....	104
Arcturus, 274.....	79	Cato, 141.....	217
Ark, 48.....	177	Catskill, 468.....	336
Artisan, 84.....	531	Cautious, 726.....	494
Ashlar, 584.....	274	Centennial, 763.....	101
Astor, 603.....	46	Central, 361.....	119
Atlantic, 178.....	39	Central City, 305.....	398

	PAGE		PAGE
Central Square, 622.....	469	Dunkirk, 767.....	422
Chancellor Walworth, 271..	35	Eagle, 619.....	472
Charity, 727.....	95	Eastern Light, 126.....	195
Charter Oak, 249	39	Eastern Star, 227..	63
Chemung Valley, 350.....	156	Enterprise, 228.....	100
Cherry Creek, 384	190	Etolian, 479	261
City, 408.....	525	Euclid, 656.....	104
Clinton, 140.....	160	Evangelist.....	79
Clinton, 155.....	255	Evening Star, 75.....	218
Clinton, 169.....	258	Excelsior, 195.....	46
Clinton, 453.....	104	Ezel, 732.....	119
Clinton F. Paige, 620.....	194		
Clyde, 341.....	332	Fairport, 476.....	492
Cobleskill, 394.....	238	Fessler, 576.....	70
Commonwealth, 409	119	Fidelity, 51.....	268
Concord, 50.....	100	Forest, 166.....	192
Constitution, 241.....	43	Fortitude, 19.....	119
Continental, 287.....	43	Fort Plain, 433.....	533
Copernicus, 545.....	70	Franklin, 447.....	42
Copestone, 641.....	38	Frank R. Lawrence, U. D..	514
Corinthian	79	Freedon, 324.....	244
Corner Stone, 367.....	104	Friendship, 153.....	342
Cortlandville, 470.....	503	Frontier, 517.....	267
Cosmopolitan, 585.....	119	Frontier City, 422	239
Courtlandt, 34.....	262	Fultonville, 531.....	533
Covenant, 758.....	119		
Crescent, 402.....	35	Gavel, 703.....	523
Crystal Wave, 638.....	119	Genesee Falls, 507.....	514
Cuba, 306... ..	283	Geneseo, 214.....	314
Cyrus, 208.....	100	George Washington, 285...	63
		Germania, 182.....	70
Daniel Carpenter, 643	83	Germania, 722.....	514
Dansville, 478... ..	208	German Pilgrim, 179.....	70
Delaware, 561.....	407	German Union, 54.....	70
Delhi, 439.....	440	Gilboa, 630.....	277
Delta, 451.....	119	Girard, 631... ..	42
Deposit, 396.....	309	Glen Cove, 580.....	531
De Ruyter, 602.....	486	Glen Dale, 497.....	195
Dirigo, 30	39	Globe, 588.....	96
Dolgeville, U. D.....	415	Gloversville, 429.....	234
Dover, 666.....	310	Goethe, 629.....	70
Downsville, 464.....	276	Golden Rule, 770.....	93
Dundee, 123.....	167		

	PAGE		PAGE
Gramercy	79	Jefferson, 332.....	553
Greenbush, 337.....	527	John Hancock, 70....	68
Greenpoint, 403	99	John D. Willard, 250.....	100
Greenwich, 467.....	100	Joppa, 201.....	119
Greenwood, 569.....	119	Jordan, 386.....	211
Groton, 496.....	157	Joseph Enos, 318.....	313
Guiding Star, 565.....	523	Justice, 753.....	100
Guttenberg, 737.....	200		
		Kane, 454.....	35
Hamilton, 120.....	340	Kings County, 511.....	119
Hannibal, 550....	212	King Solomon, 279.....	70
Harlem, 457.....	93	King Solomon's Primitive, 91	223
Harmony, 199.....	70	Kingston, 10.....	161
Henry Clay, 277.....	68	Klopstock, 760.....	164
Herder, 698.....	99	Knickerbocker, 642.....	36
Herkimer, 423.....	542		
Hermann, 268.....	70	Lafargeville, 171.....	493
Hermon 500.....	363	Lafayette, 64.....	44
Herschel, 508.....	215	Lebanon, 191.....	59
Hill Grove, 540.....	104	Lessing, 608.....	70
Hillsdale, 612.....	162	Lewis, 104.....	222
Hiram, 144.....	486	Lexington, 310.....	119
Hobasco, 716.....	268	Liberty, 510.....	198
Hohenlinden, 56.....	119	Lily, 342.....	523
Holland, 8.....	35	Lincoln, 748.....	70
Home, 398.....	291	Lindenwald, 509.....	302
Hope, 430.....	104	Little Falls, 131.....	542
Horse Heads, 364.....	365	Livingston, 657.....	44
Howard, 35.....	46	Livingston Manor, 791.....	445
Hudson, 7.....	329	Lockport, 73.	427
Huguenot, 46.....	462	Lodi, 345.....	274
Huguenot, 381.....	210	Lodge of Antiquity, 11.....	36
Humanity, 406	165	Lodge of Strict Observance,	
Humboldt, 511.....	70	94	91
Hyatt, 205.....	104	Lodges 29th District.....	41
		Long Island, 382.....	119
Ilion, 591.....	178	Lowville, 134.....	198
Independent, 185.....	525		
Independent Royal Arch, 2.	35	Macedon, 665.....	349
Ionic, 486.....	525	Macedonia, 258.....	521
Irondequoit, 301.....	422	Maimonides, 743.....	68
Iroquois, 715.....	173	Maine, 399.....	175
Ivy, 397.....	168	Manhattan	79

	PAGE		PAGE
Manual, 636.....	104	New York, 330.....	44
Marathon, 438.....	470	Niagara, 375.. .. .	427
Marion, 278.....	96	Niagara River, 785.....	302
Mamaro, 653	389	Noah, 754.....	313
Marsh, 188.....	89	Normal, 523.....	36
Masters, 5.....	200	North Star, 107.....	283
Mechanic	79	Norwich, 302.....	236
Medina, 336.....	186		
Merchants', 709....	42	Oasis, 119.....	152
Meridian, 691.....	265	Ocean, 156.....	100
Metropolitan	79	Ogdensburg	215
Military, 93.....	158	Old Oak, 253.....	235
Minerva, 792.....	119	Olean, 252.....	447
Mistletoe, 647.....	119	Olive Branch, 40... ..	542
Mizpah, 738.....	222	Oltman's, 446	104
Mohawk Valley, 276.....	542	Oneida, 270.....	150
Monitor, 528.....	525	Oneonta, 466.....	257
Montauk, 286.....	119	Ontario, 376.....	182
Montgomery, 68.....	46	Orion, 717.....	119
Montour, 168.....	410	Oswego, 127. ...	239
Monumental, 374.....	348	Otego Union, 282.....	176
Morning Star, 65.....	266	Otsego, 138.....	418
Morning Star, 524.....	364	Otsenigo, 435.....	491
Morning Sun, 142.....	186		
Morton, 63.....	473	Pacific, 233.....	43
Mount Hope, 260.....	297	Painted Post, 117.....	174
Mount Moriah, 27.....	68	Palestine, 204.....	63
Mount Moriah, 145.....	535	Palmyra, 248.....	272
Mount Vernon, 3.....	200	Peacock, 696.....	193
Mount Vernon, 263.....	337	Pelham, 712.....	311
Mount Zion, 311.....	223	Pentalpha, 744.....	62
Munn, 190.....	64	Perfect Ashlar, 604.....	98
Mystic Tie, 272.....	63	Philanthropic, 164.....	159
		Philipstown, 236.....	388
Nassau, 236.....	119	Phoenix, 96.....	415
National, 209.....	83	Piatt, 194.....	39
Naval, 69.....	36	Pioneer, 20....	63
Navigator, 232	70	Pisgah, 720.....	439
Neptune, 317.....	91	Pocahontas, 211.....	259
Newark, 83.....	213	Polar Star, 245.....	83
Newark Valley, 614.....	342	Port Byron, 130.....	280
New Hope, 730.....	259	Poughkeepsie, 266....	407
Newport, 455.....	542	Prattsburgh, 583.....	330

	PAGE		PAGE
Prince of Orange, 16.....	36	Shakespere.....	79
Progressive, 354.....	104	Sharon Springs, 624.....	354
Pulaski, 415.....	174	Silentia, 198.....	44
Pultneyville, 159.....	309	Skaneateles, 522.....	157
Puritan, 339.....	36	Social Friendship, 741.....	151
Putnam.....	79	Socrates, 595.....	70
Pyramid, 490.....	60	Sodus, 392.....	308
Pythagoras, 86.....	70	Solon, 771.....	70
		Somerset, 639.....	237
Ramapo, 589.....	154	Southern Light, 725.....	314
Ransomville, 551.....	214	South Side, 493.....	405
Red Jacket, 646.....	427	Speedsville, 265.....	333
Reliance, 776.....	99	Standard, 711.....	493
Remsen, 677.....	489	Star, 670.....	487
Renovation, 97.....	528	Star of Bethlehem, 322.....	119
Republic, 690.....	46	Star of Cuba, 742.....	62
Rescue, 772.....	282	St. Andrew's, 289.....	411
Rhinebeck, 432.....	197	St. Cecile, 568.....	44
Richfield Springs, 482.....	166	St. George, 6.....	184
Ridgewood, 710.....	104	St. John's, 1.....	43
Rising Star, 450.....	405	St. Johnsville, 611.....	533
Riverhead, 645.....	553	St. Nicholas, 321.....	43
Rochester, 660.....	514	St. Paul's, 124.....	539
Rockland, 723.....	160	St. Patrick's, 4.....	160
Roman, 223.....	284	Stella, 485.....	119
Rondout, 343.....	372	Stony Point, 313.....	182
Roome, 746.....	43	Stuyvesant, 745.....	63
		Suffolk, 60.....	172
Sackett's Harbor, 135.....	420	Sullivan, 148.....	273
Sagamore, 371.....	42	Sylvan, 41.....	529
Salem Town, 326.....	219	Syracuse, 501.....	398
Salt Springs, 520.....	398		
Sanctorum, 747.....	119	Tabernacle, 598.....	100
Sandy Hill, 372.....	153	Templar, 203.....	60
Sanger, 129.....	530	Temple, 14.....	200
Sapphire, 768.....	260	Teutonia, 617.....	70
Savona, 755.....	373	Tompkins, 471.....	163
Schiller, 304.....	70	Trinity, 12.....	70
Schuyler, 676.....	291	Triune, 782.....	407
Scotia, 634.....	69	True Craftsman, 651.....	97
Seawanhaka, 678.....	99	Tuscan, 704.....	104
Seneca, 113.....	523	Tyrian, 618.....	104
Seneca Lake, 308.....	154	Twenty-ninth District.....	41

